The Priest

Edited By Priests For Priests

June, 1950

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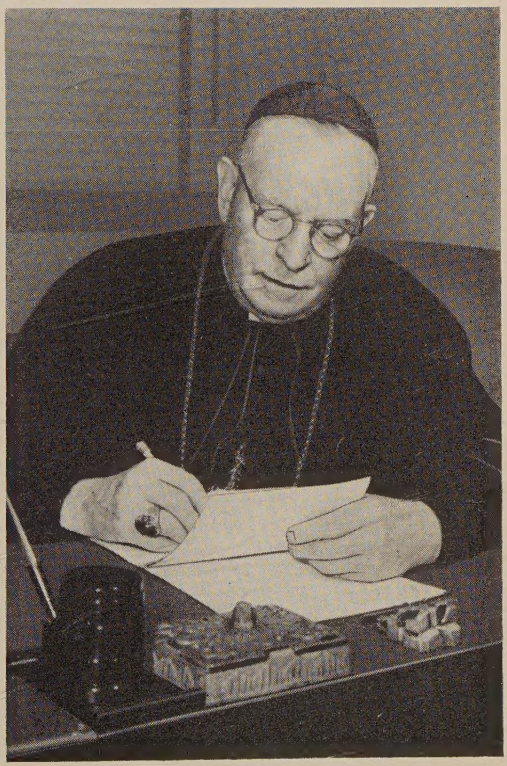

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The Mounting Interest in Natural Law

WE thought it of some interest to use in our pages this month a copy of the "Keynote Address" which one of our editors delivered at the Northwest Regional Conference of The American Catholic Philosophical Association, held April 27-28 at Seattle under the patronage of Seattle University.

In evidence of the increasing interest in Natural Law, one should also point out that the theme of the twenty-fourth annual meeting of the A.C.P.A. held this year in St. Paul was The Natural Law and International Relations. Of importance, too, is the annual conference at Notre Dame University, sponsored by the College of Law, which this year presented its third Natural Law Institute. We were very much gratified to read an appreciative report in **The New York Times** on this event from the pen of Arthur Krock, its highly respected Washington correspondent. His closing words are worth exact repetition: "The growth of state controls of man all over the world, including the United States, and his acceptance of the legalism which enforces them, compose an acute, present-day problem for all who are governed."

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The Last Word

THE following, which appeared under the above title, is quoted in its entirety from **Our Lady of the Cape:**

The humorous cartoon in the magazine "The Priest" entitled "Julie—or Housekeepers are Hard to Get," reminds us of an anecdote related to us by a French-Canadian priest.

It is a story which requires a little knowledge of French, and the words are almost the same as in English.

It concerns a priest's housekeeper called Lucie. Lucie was one of these women who always have to have the last word, right or wrong.

The priest, whom we shall call Father Simon, sometimes tried to call Lucie to order but never with much success.

One Sunday afternoon, Father Simon protested to Lucie about something or other, and a big discussion began, which lasted until the hour of Vespers. As Father Simon took up his biretta and went towards the vestry door, Lucie of course had had the last word.

Father Simon was really upset this time, and he could not keep his mind on the service. His eyes kept wandering to the front row where Lucie sat with her usual stubborn expression.

Came the time to intone the Vesper hymn, "Lucis Creator Optime." As you know, the priest intones this, and the choir continues the hymn.

But instead of the latin words,

THE PRIEST **JUNE, 1950** **VOL. 4, NO. 6**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, SS. Simon and Jude's Church, Blairsville, Pa.

Father Simon found himself singing in French:

"Lucie, créature obstinée," which means in English—

"Lucie, you're an obstinate creature."

Father Simon for once had the last word.

'A Frightening Situation'

ONE would hazard the guess that prosecuting attorneys have developed an immunity to "shock," running across in an ordinary day what most of us escape hearing about in an ordinary lifetime.

Yet the prosecutor of a metropolitan area confessed the other day that he was shocked at what he called "a frightening situation" involving the boys and girls of a suburb of this city. He had spent an evening in the court of a local J. P., listening to cases brought up before him in a routine session: cases of kids arraigned before the justice for drinking in parked cars, for speeding, for hit-run driving, for tossing bottles out of car windows and the like. The law takes a dim view of the social evening enjoyed by modern youth.

He notes that most of them had been in court before and that "their talk was contemptuous and defiant"; some of them had even been in jail, "but even that appeared to have had little effect on them."

"One young girl," he continues, "whose parents weren't even there, was starting to plead vagrancy. I stopped her. She didn't realize apparently that such a plea is generally taken to mean prostitution and would leave a black mark on her record all the rest of her life."

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One addle-pated parent who did happen to be present protested that her Johnnie was a "good boy." Proof? "He's home every night by one a.m." Some of these poor neglected teen-agers owed tavern bills as high as two hundred dollars. Having no means of support, they "strip automobiles of accessories" for sale later to fences.

The prosecutor quoted a deputy who had stopped some kids from drinking in their car; the girls used "the foulest language" to him.

Would that the situation were unique, but the suburb in question (well-known to this writer) is no Hell's Kitchen. On the contrary, it is as like any other rural or suburban district adjoining a city of a half million or more as it can be. One is afraid, rather, that it is typical.

Parents Often Guilty

Which reminds us—in a recent drive by the County Sheriff against just such lamentable goings-on, every effort was made by him to straighten out the victims; no arrests were made at that time. Deputies were chosen who had some special interest in youth work. The usual procedure was simply to call the parents to find out if they knew sonny or daughter had the car, to report to the parents, and to send the kids home. As the sheriff told us, the joker was that in ever so many cases, the parents weren't home either!

We have no idea what percentage of these kids were Catholic. We do know that the report of the prosecutor concerns a section where there is no Catholic high

school. But as for our own schools, what would you say to this?

Last summer a mother we met on our travels confided to us that she was a bit concerned over the newly arisen custom in the school her daughter attended—whereby she and her high-school mates threw parties that lasted all night. First there would be a dance beginning at nine or ten and ending at no accountable hour. This would be followed by a breakfast at some club and a return at dawn or shortly thereafter. The chaperons' function ceased after the dance.

Yet Mother Superior answered a question by way of protest by retorting that the children came from "good families" (it was an exclusive school) and were "well bred." Her philosophy strikes us as that of Rousseau rather than the philosophy of the Patron of Catholic Education. We are not so sure of the inherent "goodness" of kids as all that; if we were, we'd bother a lot less about building Catholic schools with their concomitant expenses and troubles and heartaches.

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Forgotten Martyr

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Father Emmett Shanahan, pastor of Warroad, in whose parish Fr. Aulneau labored and now lies buried, has dug up and assembled the scattered facts and made them available in an attractive and stirring little brochure of thirty-four pages. We recommend it for your library and for your school. Just write Fr. Shanahan at Warroad, Minnesota. A little interest and cooperation may eventually result in a permanent memorial to Fr. Aulneau.

'Tres' Petit Seminaire

WE used to call her "Mom" O'Hara—the crowd of admiring young people who clustered around her, seminarians and lay students at Catholic University, years ago. She was (and is) ad-

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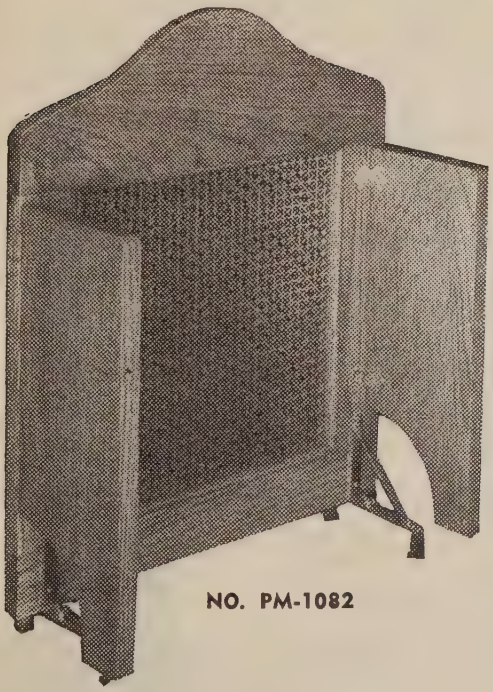

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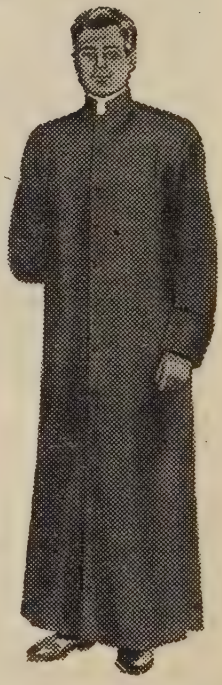

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She kept a kind of open house for young people; her big burly genial husband, the late Dr. Frank O'Hara, then head of the Economics Department at Catholic University, gave her his whole-hearted support. The two of them showed some of us who were then dabbling in the "science" of education what education meant. Dr. Frank was the perfect embodiment of the old-time (vanished?) scholar. We can still hear him for the sheer fun of it rolling off passages from the Anabasis which we had thought of as the dull daily recording of innumerable parasangs. Curious, isn't it, how somewhat irrelevant and disconnected details crowd the memory? Also vivid today is an informal discussion he started and conducted one night on Browning's "Bishop Blougram's Apology."

On such delightful evenings, we got from his lips—

". . . truth that peeps
Over the glasses' edge when dinner's done,
And body gets its sop and holds its noise,
And leaves soul free a little. ."

As Bishop Blougram himself avowed.

But to return to "Mom." The last time we saw her, about a year ago, she was graced by a new title.

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Some roguish disciple had nicknamed her "Mother Abbess" and the new honor seemed to fit, since her influence and prestige and her accomplishments had been vastly multiplied.

She had little by little and perhaps unconsciously carved out a unique life's work—she now runs the only "seminary" (sensu canonico) in the world presided over by a woman.

All this was called to mind by a little biographical sketch of her done by Dr. John O'Connor, one of her friends of many years standing.

Writing in **Information**, Dr. O'Connor says that since 1924 she has "graduated" 40 students. At present, although she has just turned seventy, she is devoting ten hours a week to her 41st pupil grounding him in Latin so he too can start his formal preparation. A dynamic apostolate that was once seriously handicapped by arthritis continues on and another generation of priests will "rise up to call her blessed."

Those Hard, Inescapable Facts

THROUGH all the sound and fury of the Communist debate in Washington, a few hard facts keep sticking out. They are what incline us to suspend judgment on Senator Joseph McCarthy. The Senator is a graudate in law from Marquette University in Milwaukee. Four years out of law school, at the age of 29, he was elected to a circuit judgeship and is said to have been the youngest man in the history of Wisconsin to occupy such a post. He enlisted in the U. S. Marine Corps in World War II, rose to the

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rank of captain, and served with a Marine bombardment group in the Pacific.

Maybe he is scattering his shot a little widely; Catholic reaction has been varied, but we hope he will get at the root of what is puzzling so many others of us simple logicians.

1. Alger Hiss was convicted after a fair trial. It seems solidly established that he was a traitor, even though the prosecution was the beneficiary of windfall after windfall in the matter of evidence. It was really spectacular—a complex of almost fantastic coincidence.

Mr. Hiss had several times previously been investigated and cleared by loyalty boards—which, to our untutored mind, calls into question what such clearance is worth.

(Most naive of all: Mr. Byrne once asked point-blank, "Mr. Hiss, are you a Communist?" Mr. Hiss said No, and that put Mr. Byrne's mind at rest.)

The administration had been warned again and again that Alger Hiss was a spy—warned by responsible persons with indisputable evidence. Yet far from being dismissed, he was advanced to the dizzy height of No. 4 man at Yalta, Mr. Roosevelt being No. 1 in the American contingent.

2. Since its recognition by Mr. Roosevelt, Russia has developed from a backward nation to a world menace: the process was helped

(Continued on page 464)

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A Commentary on the Third Part of St. Thomas' Theological Summa

by

Reginald Garrigou-LaGrange, O.P.

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THIS commentary on the Third Part of St. Thomas' "Summa theological has the sound reasoning, orderly treatment, and thoroughness that we have learned to expect from the great Dominican theologian, Father Garrigou-LaGrange, The main divisions of the work treat of the mystery of the Incarnation and the mystery of the Redemption, the former being the larger part.

The discussion of the hypostatic union is unusually complete; the question of Christ as head of the Church takes up about twenty pages, the scientia Christi about thirty pages.

In the part dealing with the mystery of the Redemption, the author discusses the various aspects of the mystery such as the death of Christ and His descent into hell, Christ as King and Judge.

As a sort of supplement the volume includes a compendium of Mariology (thirty pages). Of timely interest is the question of the definability of the doctrine of the Assumption.

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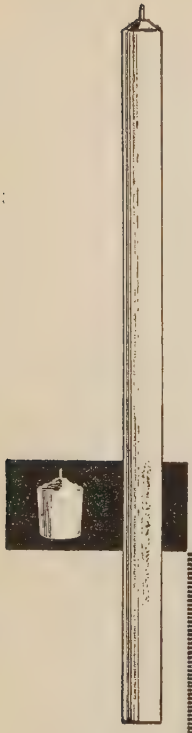

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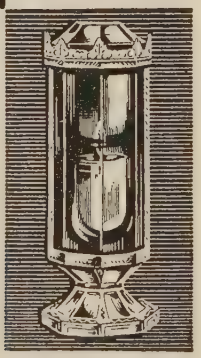

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The Priest

Vol. VI JUNE, 1950 No. 6

Editorial Comment

His Twenty-Fifth Year

ON June 30, 1925, the late Cardinal Mundelein consecrated John Francis Noll fifth Bishop of Fort Wayne. In preparation for the Silver Jubilee observance of the occasion, we undertook to chronicle the Bishop's career with a view to publication. That was last summer. At first it looked easy. It would be the history of *Our Sunday Visitor*. But as we dug deeper into the files, our stack of notes mounted higher, until we finally ended with 350 pages of manuscript. (We managed to trim it down to 250.) *Our Sunday Visitor* will publish it this summer.

A biography of Bishop Noll must include much of American church history since the turn of the century. More than a mere publisher, the man has been for years an integral part of the American scene, insofar as it concerns the Faith. He has affected the moral climate of our nation as few men before him. One cannot see a magazine or a comic book, for instance, without thinking of his tedious and patient work with the National Organization for Decent Literature. Looking at the marquees of our movie houses, one is reminded of that first meeting of the Legion of Decency in Cincinnati: Archbishops Cantwell and McNicholas (God rest them!), Bishops Boyle and Noll. Whenever religious controversy breaks out afresh in the daily papers, we know that Bishop Noll won't be long in entering the debate on behalf of truth and common sense.

In fact, every new conversion to the Faith suggests the spadework he has done in uprooting the weeds of misunderstanding throughout the land.

Certainly, no other churchpublicist has influenced so many for so long. Of his fairly innumerable books and pamphlets, *Father Smith Instructs Jackson* has alone achieved a circulation of not far below a million cop-

ies. He still writes practically half of *Our Sunday Visitor* each week—and every issue circulates more than 750,000. That has been going on, now, for thirty-eight years. As our readers know, there has never been an issue of THE PRIEST without some feature from his pen.

(It is hard for us latter-day priests to imagine an era when there were nearly a hundred anti-Catholic sheets and several hundred itinerant platform lecturers stumping the country against the Church—when harried pastors were writing the editor of *Our Sunday Visitor* "God Bless your little paper" in a thousand different ways.)

His National Interests

But publications represent only one facet of Bishop Noll's interests. There are the missions, for instance: In 1925, when the American Board of Catholic Missions was formed, the newly consecrated Bishop was made Treasurer of the Board, a position he has kept to this day. That ties in with his membership on the Executive Committee of the Catholic Church Extension Society, with which he was connected almost from the beginning. He founded Maryknoll's first student burse, and was practically co-founder of the Missionary Sisters of Our Lady of Victory, a thriving community of catechists to whose support he has so far contributed half a million dollars.

For seven consecutive years he was elected to the Administrative Board of the National Catholic Welfare Conference; he later served a five-year period; then, after another year, he was elected again, serving most of the time as Episcopal Chairman of Lay Organizations. During those years he managed to liquidate a debt of $140,000 against the National Catholic School of Social Service.

And remember the statue?—that, too, was one of his projects. He raised $115,000 toward building the facade of the NCWC Building in such a way as to provide a suitable setting for Eugene Kormendi's heroic figure of "Christ, the Light of the World"—a gift from *Our Sunday Visitor.*

Since 1946, he has been striving to raise the seven million dollars needed to complete the National Shrine of the Immaculate Conception in Washington. Almost three million dollars have been raised to date.

In His Own Diocese

Nor has he been remiss at home. During the depression, *Our Sunday Visitor* was financial angel to nearly all the parishes in the steel region of the State. It helped erect many a high school and contributed $350,000 to Fort Wayne's new preparatory seminary.

During his episcopate, he established fifty-four new parishes —twenty of them in towns that had never before known a resident pastor. Ninety-five new

churches and schools were dedicated, including that part of the diocese assigned five years ago to Lafayette.

Like many another midwestern Bishop, he found a number of "priestless" counties when he took office. But now he has a church and at least one or two resident pastors in every county of his diocese.

Nearly five hundred priests have received the grace of Orders from his hands; 130,000 have received the Holy Spirit in Confirmation.

But these are dry statistics. They show an indefatigable writer, an efficient administrator, a zealous priest. What of the man?

Well, like the rest of us, he enjoys football and basketball—this latter with the strange enthusiasm peculiar to all Indianans. He has his favorite radio programs. And when you call on him, his conversation is so unaffected that you tend to forget he is a Bishop until he chances to make an offhand reference to some pontifical c e r e m o n y. When we visited His Excellency, a year or so ago, he showed us to our room with the most cordial hospitality, like any priest entertaining a guest: Were there enough covers on the bed? —towels in the bathroom?— and what time would you care to say Mass?

His patience at correspondence is incredible. In hundreds of letters exchanged in our several years of collaboration on publications, we have yet to comes across a word of unkindness. In fact, his contributions to *The Visitor* and THE PRIEST are rarely imposed on the staff. There is usually leeway for an adverse opinion. A covering letter will read, "This might be suitable . . . " "I thought you might find this interesting . . ." "Our readers should know this . . ."

Never a Cut . . .

In search of material for his biography, we wrote to one of his own priests, one who has worked closely with him through the years. That pastor's reply struck a note so intimate that it could be appreciated only by priests. We did not use it in the book. But here it is—

"The events of his life," the priest wrote, "have been covered very thoroughly in his own writings. There are two things, however, that I recall as worthy of mention in the characterization of our Bishop—first, his excellent knowledge of Latin. I remember that particularly from the forceful and impressive manner in which he always read the admonitions at ordinations. And also from other occasions when a rarely used text of blessing or consecration was put into his hands at the last minute. (I was with him a year or two ago when he consecrated a local cemetery for the sisters; he mentioned that the only other time he had conse-

crated a cemetery had been over twenty years before.)

"The other point that occurs to me is his unfailing kindness. During my eleven years at the Cathedral, I was on ceremonies with him practically every day he pontificated, and during all that time I never got a cut from him, and neither did the other priests or seminarians or servers who were at the altar. Nobody ever had to fear being on ceremonies with him."

As he enters the fifty-third year of his priesthood, the twenty-sixth of his episcopate, we join our readers in wishing Bishop Noll continued grace, health, and strength in the service of God's Church.—THE EDITORS.

The Uniqueness of Vocation

"Nothing is more anti-Christian than that maxim to which, centuries after Margaret, men were to adhere: 'Act in such a way that your action may serve universal law.' There is nothing more specific than the way which has been assigned to us, though we are all bound to imitate Christ. But Jesus carries all vocations within Himself since he has suffered all expiations. Everyone follows his own route, everyone bears his own burdens, and they are a route and a burden distinct from all others; yet all are fused in the same cross of the Lord; these countless individual pathways end in the same agony, the same death, the same resurrection."—Francois Mauriac, **St. Margaret of Cortona.**

Loss and Gain

The Church is ever militant: sometimes she gains, sometimes she loses; and more often she is at once gaining and losing in different parts of her territory which embraces the whole world. What is Church history but the record of the ever-doubting fortune of the battle, though its issue is not doubtful? Scarcely are we singing the Te Deum when we have to sing Miserere. Scarcely are we in peace when we are in persecution. Scarcely have we gained a triumph when we are visited by a scandal. Nay, we make progress by means of reverses: our griefs are our consolations. We lose Stephen to gain Paul; and Matthias replaced the traitor Judas. To come to recent times: the very month when we lost Renan we gained a Newman; the very month when we lost Loisy we gained Francois Coppe.—**J. M. Lelen.**

American Freedom and Natural Law

The metaphysical definition of Americanism

G. J. Gustafson, S.S., Ph.D.

IT is no pleasant task, though one was somewhat forced to it, to read the recard of the first fifty years of our twentieth century.

Two men may well come to mind as one looks back over those crowded years and it is of particular interest to us that both of these assumed the role of prophet. One died in 1892; the other in 1900, precisely fifty years ago.

One was the perfect mouthpiece of his age for its ideals and aims, the echo of its intimate thought and desires, a student, though we sometimes forget it, of most of its interest and activities. A poet, he spoke in a noble and exalted language but in it rang a note which to his contemporaries must have sounded like good hard-headed Victorian common sense. The other, poetic too, in his flights of fancy and sheer intuition and in the extravagances of his language, ended his days in an asylum. To his contemporaries he must have sounded like the maniac he was to become.

I refer to Alfred Lord Tennyson and to Friedrich Nietzsche: characters as divine as any novelist might devise; opposed to each other in basic beliefs as Pagan to Christian; the one almost perfectly, perhaps smugly, adjusted to his environment; the other at odds with almost everything he saw around him. In a word, one was a conservative, the other a raging revolutionary.

To borrow Tennyson's sonorous phrases, both "dipt into the future far as human eye could see." Tennyson simply projected into that future what his fellows wanted to see there. Victoria had already given her name to an age that promised peace and prosperity in ever widening zones. Science, like a young giant, stood at her elbow to wipe out disease and want and to create a heaven upon earth. The "evolution" men had just discovered with Darwin and Huxley was, in the long run, a benign evolution, however "red in tooth and claw" it might appear on the biological level, and Spencer proclaimed the inevitability of progress—a law to him obvious.

Against such a background, Tennyson's soul soared and was exalted at the "vision of the world and all the wonder that would be . . . the Parliament of man, the Federation of the world." "There," he wrote, "the common sense of most shall hold a fretful realm in awe, and the kindly earth shall slumber, lapt in universal law." It was only a matter of going on—"Not in vain the distance beckons. Forward, forward let us range." Europe was wonderful, at least in pros-

pect—"Better fifty years of Europe than a cycle of Cathay."

So it ran.

Nietzsche's Gloomy Outlook

His fellow-prophet saw none of these inevitable splendors. *His* future was black with misery and red with blood. "Day by day," he wrote, "our old world appears more vesperal, more suspicious, more alien, more obsolete . . . Do we not feel the breath of the void on our faces? Isn't it growing colder? Is not night always coming on, one night after another, more and more?"

Of himself and his own role he wrote, "I herald the coming of a tragic era. We must be prepared for a long succession of demolitions, devastations, and upheavals." "There will be wars such as the world has never yet seen."

Far from sharing Tennyson's pride in "Fifty years of Europe . . . better than a cycle of Cathay" he promised that "Europe will soon be enveloped in darkness . . . and catastrophe is at hand . . . it will be the coming of nihilism."

One picture is thus black; the other gold. Which shall we consider true? Perhaps caution dictates that we make no choice even yet. To choose may be to attempt prophecy ourselves—not an appealing thing, at least to me. Though half the century is past, another half remains. Something may yet be done.

That we do have hope is evidenced by the very fact that we are here. Certainly we have not come to preside at the obsequies of all we hold dear, to acknowledge with Nietzsche the death of God and the overthrow of all the old values upon which our civilization has been built, values without which it should now be evident it cannot stand. Whatever the past has been we are not yet ready to say with Macbeth in despair that we are "in blood stepp'd in so far that . . . returning were as tedious as go o'er."

The First Fifty Years

For all that, the first fifty years are Nietzsche's, not Tennyson's. One must admit that in spite of the protests of his contemporaries he has offered a better, more accurate analysis of the forces then in ferment than any complacent Victorian. He has been a kind of Cassandra, scoffed at, destined to meet with incredulity but — unfortunately — only too right. Writes Fr. de Lubac in his recent *Drama of Atheistic Humanism*, "After having been neglected by professonal philosophers and sometimes brushed aside by them with irritation, he finished by compelling universal recognition."

Hence it is with Nietzsche rather than Tennyson that we are concerned in 1950. And the significance of Nietzsche is what we must carefully appraise and accurately analyze. Nietzsche is the symbol of the twentieth cen-

tury. His "superman" who, by the irony of fate, has become a character in the comic sheet, is for all that no laughing stock!

What then does Nietzsche stand for? In a word, for the overthrow of the traditional theory of natural law, the abrogating of the age-old standards which have ruled man and made civilization from the beginning. His most characteristic work he boldly labels *Beyond Good and Evil*, implying by that a new and absolute freedom based not on the relatively common atheism of his time which was sterile and academic and negative, but on a positive vital existential antitheism which would beget a new age on the ruins of the old it had itself brought down.

Nietzsche's Philosophy

"God is dead," he proclaimed in season, out of season. The old "slave morality" of Christianity is then a relic of the dead. Reaching still farther back into the past, he sought to overturn the venerable images of classical Greek philosophy since the Christian Fathers and the great Scholastics had found them so readily assimilable by Christianity. Socrates he dismissed as a vulgarian, a plebeian, who sought to indoctrinate Athenian youths with a democratic bias. He agreed with Socrates' traducers that he was a "corrupter of youth" and unflinchingly ran counter to the opinion of innumerable centuries. Plato was a mealy-mouthed moralist.

Another characteristic work he called *The Will to Power*. (He had a knack for apposite and illuminative titles.) Characteristic because it preached the pseudo-right of the few, the conquerors, to trample on those he dismissed as the "bungled and botched" majority. Napoleon he introduced to a central place in his new pantheon, and the other conquerors whose often wretched and selfish annals Plutarch has admiringly set down. No man of note, he averred, has ever resembled or could ever resemble the Christian ideal, for "the New Testament is the gospel of a completely ignoble man." It condemns all he wanted to see approved—"pride, pathos of distance, great responsibility, exhuberant spirits, splendid animalism, the instincts of war and conquest, deification of passion, revenge, anger, voluptuousness, adventure, knowledge."

Stages of Decay

At this stage, without boring you with an altogether too long list of applications of Nietzscheanism within the span of our tragic fifty years, let me say that Alfred Rosenberg, party theoretician and official philosopher of the Nazis laid his "Myth of the Twentieth Century" at Nietzsche's feet to acknowledge its paternity. And let me quote the sober observation of an outstanding American historian. Henry Steele Commager, who has tried with remarkable success to outline the steps in our progressive decay; "scientific de-

termination," "amoral science," the disappearance of "God, Providence, Design, first causes and final ends," "irresponsibility and irrationalism," "the rejection of law, the abandonment of morals, the ruthless destruction of life," "the decline of the influence and authority of religion," all this he lays at the door of the nineteenth century. Not that he attributes it all with what would be naive oversimplification of the efforts of Nietzsche. Nor do we. The point we make is that these are Nietzschean ideals, that it is he, not a traditional - minded Tennyson who has assimilated the thought which was to herald our day and analyzed the factors which have brought it into being.

It is because Nietzsche, alas, has been so realistic, has so boldly blazoned f o r t h what others would have discussed in hushed tones, has so boldly heralded and championed then only incipient trends which others sought not to see, that we must pay him at least a grudging measure of praise.

We who lived through two world wars and are now in the ominous opening phase of still another more terrible one, we who have become almost accustomed to tales of horror, who toss off terms like Dachau, Katyn Forest, Hiroshima and Belsen with something approaching ease, who unblushingly read reports in current journals on the increasing efficiency of bacteriological warfare and the prospects of the H-bomb—should we not repeat with Nietzsche: "Do we not feel the breath of the void on our faces? Isn't it growing colder? Is not night always coming on, one night after another, more and more?"

Contemporary Sponsors of Nietzsche

Oddly enough, Nietzsche is not, to most moderns, an ominous shade who broods over our day like the spirit of death. Some even read him with relish as a glorified Romantic, a Teutonic Byron or Shelley, whose dreams of aristocratic supremacy, they find tease and titillate. His basic assumptions, clothed in the more sober and prosaic jargon of modern science (I should say modern philosophical physics), they preach in our universities. His rejection of the natural law they make their own.

Says John Dewey, "The intellectual basis of the legal theory of natural law and natural rights has been undermined by historical and philosophical criticism." Thurman Arnold, often in public office, characterizes the fundamental principles of natural law which rise out of the existence of a moral order and which effectively limit any lawmaker, as a dream invented by man because of his inability to find comfort without such a logical and *ad hoc* heaven; implies that Coke's famous reprimand to the tyrant James was born of this wishful thinking.

The Alternative to Natural Law

To Chief-Justice Holmes, a modern hero recently styled "Yankee from Olympus," ethics was "a body of imperfect social generalities expressed in terms of emotion," and the "sacredness of human life . . . a purely municipal ideal of no validity outside the jurisdiction." He was logical enough if one lets his definition of man go unchallenged: "Our personality is a cosmic ganglion . . .Functioning is all there is—only our keenest pleasure is what we call the highest sort. I wonder if cosmically an idea is any more important than bowels"; "I see no reason for attributing to man a significance different in kind from that which belongs to a baboon or a grain of sand."

In a context such as this, Belsen and Dachau fit easily and naturally, and the H-bomb and bacteriological warfare and the advent of a third war. For there is no other alternative to a theory of natural law than brute force; if morality be not the law of a just and provident God, known by man in its first principles with the aid of his own reason, then there is no morality, or rather in Nietzsche's phrase, we must go "beyond good and evil" and seek our sanctions in power—might makes right.

This has been, I fear, a dreary recital. I should like, rather, to end on a note of hope. I believe that I may legitimately do so.

It was also just about fifty years ago that the young Lawrence Lowell in his *Essays on Government* warned us that the idea that man "is endowed by nature with certain legal rights which he cannot, or at least, which he never did surrender . . . has fallen into discredit and abandonment by almost every scholar in England and America." He did not fail to point out the paradox that we had gained our original independence by an appeal to a doctrine we had inherited from Europe at a time when the saving doctrine was decaying in that same Europe, and that we then proceeded little by little to discard it in favor of the opinions of the vanquished.

The hope I feel, the hope I alluded to, springs from the fact that the doctrine has never been wholly abandoned, from the fact that it appears once more to be in the ascendancy — if only it isn't too late.

Mounting Respect For Natural Law

There is a growing body of opinion both in philosophical and in strictly legal circles that approaches more and more the philosophy of our Founding Fathers. Today there are more people than there were, say twenty years ago, who are conscious of the importance of repeating." "We hold these truths to be self-evident that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are—Life,

Liberty and the Pursuit of happiness. That to secure these rights Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it. . ."

This is not the esoteric thought of a Jefferson or even a Locke. Two witnesses from different sides establish this. Said Jefferson of the document, chided by Richard Henry Lee for having "cribbed" from John Locke, "It was intended to be an expression of the American mind . . . all its authority rests then in the harmonizing sentiments of the day, whether expressed in conversation, in letters, printed essays, or the elementary books of public rights as Aristotle, Cicero, Locke, Sidney, etc. . . " (*Democracy: Should it Survive*, p. 23).

Said an angry spiteful Tory, Jonathan Boucher, from quite a different attitude: "This visionary idea of government by compact was as Filmen says 'just hatched in the schools; and hath ever since, been fostered by the Papists, for good divinity.' For some time, the world seemed to regard it merely as another Utopian fiction; and it was long confined to the disciples of Rome and Geneva, who agreeing in nothing else yet agreed in this. In an evil hour it gained admittance into the Church of England . . . Mankind have listened and continue to listen to it with a predilection and partiality."

The American Mind

It was then the expression of the American mind. It is still the expression of the American mind. When such doctrine ceases to receive a hearing there will no longer be an American mind. It will have succumbed to Totalitarianism.

In this year 1950 the battle lines are being drawn-up — at last! And this, too, gives me hope. The treason trials, to cite merely one current phenomenon, are making it clearer to more and more that one cannot play with alien ideologies without watering down one's own Americanism or, lest this sound jingoistic, that one cannot embrace the neo-pagan ideologies without betraying the great heritage of the Western world.

Hence we are witnessing a not-inconsiderable revival in the doctrine of natural law. The revival has not been inspired particularly by respect for philosophy. No matter; we here are not so narrow as all that. It has been born of the more practical consideration: America is the direct result of a natural-law outlook which respects the person and hence respects his rights; we cannot let this "reason for" America lose its validity and still keep the America we know and love. To harbor current notions of the worthlessness of men and the illusion of law and the final efficacy of brute force is to yield the victory without even

an exchange of blows. To vary the metaphor it is "like cherishing the roof as we dynamite the foundation" — the phrases are Fr. Walter Farrell's.

To the revival of the traditional theory of natural law we here dedicate our efforts. We seek only to proclaim that right is right and wrong wrong; that this dichotomy rooted in the nature of things is beyond the fiat of dictator or despot or totalitarian governing of any form; that it is the metaphysical definition of Americanism.

The president, himself, has expressed the attitude to which I hope most Americans are now returning, to which in any case they must return. "The fundamental basis of this nation's law was given to Moses on the Mount. The fundamental basis of our Bill of Rights comes from the teachings which we get from Exodus and St. Matthew, from Isaiah and St. Paul, *I don't think we emphasize that enough these days*" (italics ours).

"If we don't have the proper fundamental moral background we will finally wind up with a totalitarian government which does not believe in rights for anybody but the state."

Believe It or Not!

Fr. O'Malley, the young assistant at St. Mary's, had contracted a heavy cold. His temperature hit 103.2, his nasal apparatus was blocked and, at irregular intervals, his chest gave forth with bone-shattering coughs. All of which conspired to put him to bed per order of the pastor.

Nor was the good pastor content with only this. He himself mixed a fine hot toddy, which, if it did nothing to cure the cold, certainly helped to make it less unbearable. At supper time he sent the houeskeeper to Father O'Malley's room with tea and toast. "Not bad," thought Father O'Malley.

About nine o'clock that evening, the pastor appeared in Father O'Malley's doorway. Wondering what new manifestation of pastoral solicitude was about to take place, Father O'Malley said, "Yes, Father?" Said the good pastor, "If a sick call comes in during the night, don't forget to wear your woolen scarf."—**Rev. Anselm Lacomara, C.P.**

Definitions

Purgatory: Where the mercy of God tempers the justice of God.

Hell: Where God ain't and that's what burns you up.

Hell: Love upside down.

Sovereign Pontiff: The ostensorium of Jesus Christ (Msgr. de Segur).—**The Capuchin Clarion.**

The Breviary in the Vernacular

The reasons urging a change

H. A. Reinhold

A PRINCE of the Church, His Eminence Giovanni Battista Nasalli-Rocca, Archbishop of Bologna, back in 1947 published very definite suggestions for a completion of the reform of the breviary inaugurated under Pope Pius X and carried a great deal farther ahead under our present Pontiff through his new psalms. The news about the article of the Cardinal and Archbishop came to American readers in No. 9, Vol 21 (July 1947) of *Orates Fratres* (p. 424 ff. in a report by the editor.

What was customarily regarded as a reform before our present Holy Father's bold stroke in the field of psalm revision was largely a correction or a re-arrangement. Not only did centuries elapse before any step was taken, but whatever was done, was done with a great deal of caution and a great respect for the existing customs. It is therefore a may we say pleasant surprise to find His Eminence, with great and bold courage, going to a few root problems and tackling some very specific points: the sore spot of legendary and incorrect readings, the excessive length of the office, and the cumbersome calendar. The Cardinal takes up where the reform Pope left off. He divides the calendar in two: a universal one which is to be temporal, that is, definitely cleared of deposits that obscure the "temporale"; and a particular one which takes care of local feasts, many saints, and other traditions. This is only a logical conclusion from Pius X's first steps. All this would lead to a tremendous simplification and rid us of some octaves that are now apt to create monotony. He leaves only the most significant and varied ones.

In the text itself the Cardinal makes short shrift of a great many items which are needed for recitation in common but which strike every young subdeacon to begin with as odd: like saying "The Lord be with you" to an imaginary audience and then impersonating it by saying to yourself "and with thy spirit."

Twenty-three years ago a Swiss priest published his suggestions for a reform of the breviary (F. X. Schmid, Breviar-Reform, Lucerne, 1927) which was subsequently published in Latin by the *Ephemerides Liturgicae* (Rome) and and registered some temporary attention. It followed in many ways the same trend but was far less bold than the Archbishop's of Bologna.

The Momevent Toward Reform

The same magazine *Eph. Lit.*, Vol. 63, (1949), p. 63 ff) now

publishes in Latin another article concerning the reform, not only of the breviary, but of the liturgy as a whole. The author is the well-known scholar, Father Theodore Klauser, at present rector (president) of the state university in the temporary German capital of Bonn. He is one of the world's foremost scholars in the field of patristics, archeology, and history of religion—especially of liturgy. There have been other inquiries and reports in this field in *Ephemerides Liturgicae* and in French magazines—not to speak of the many articles on this topic that have appeared frequently in German-language periodicals, both for the clergy and for wider circulation. Many informal polls have been taken, as it seems, in Italy, Austria, and Germany. Most of them have brought to light a great desire of the clergy for a thorough and practical reform of the liturgy and especially of their "book," the breviary.

If I seem to single out Fr. Klauser's article, I do so for practical reasons, especially for the reason I think that his scholarship and his position as the secretary of the "Commission on Liturgy" appointed by the hierarchy of Germany at the request of our present Pontiff, make him an author who ought to be heard. Besides, the clarity of his statements gives great weight to his scheme. He is the first author I have read who says in so many words that the breviary for secular priests preferably ought not to be modeled on monastic ideals, and that it is better to fashion a less ambitious office (which will be carried out well) than an elaborate one that makes demands too hard to live up to.

Fr. Klauser, too, uses Pope Pius X's fundamental principles of reform as a starting point: more temporal, less sanctoral offices; the feasts of saints restricted to places in which they have a certain significance. Advancing further than all his predecessors* in this campaign, he is anxious to make the office what it used to be: not a chore to be got over with in one lump recitation, but an "hour prayer" affixed to certain hours of the day and not to be shifted to hours for which it is inappropriate (*"Jam lucis orto sidere" at* 11 P. M.).

Should Be "A Joy to the Heart"

In his short reasoning (p. 406) there is a sentence which I feel can serve us for our own discussion:

"The pastors of souls being very busy and tired out in their labors, the reading of the office ought not to be something bur-

* One of them, A Bugnini, C.M., verbatim copies in this most respectable and carefully edited magazine parts of an article of mine published in the July 1948 issue (pp. 732-35) of the **Homiletic and Pastoral Review** without giving his source. **Quod non fecerunt Barbari, fecerunt—Bugnini!** The spirit of communism must be spreading. And this without the figleaf of disguise. The translation from which the author cribbed was made by Dom Patrick Cummins, O.S.B., and sent to **Ephemerides Liturgicae** by myself for publication. Its receipt was never acknowledged, but I am inclined to believe that it did arrive!

densome but a lifting up of the mind, a joy to the heart and edification of the spirit. All this will in its turn then profit the apostolic labors among souls."

This is, indeed, a worthwhile statement and one with which most of us agree. I for one would go a step further. I fully agree with the authors: cutting down of the office to a manageable size, re-instatement of the great temporal cycles at the expense of an evergrown *sanctorale* and of "speculative" feasts now occupying the foreground, re-connection of the hour prayer with the hours of the real priestly day, at the expense of the present rather "monastic" divisions with the impossible "night" office and the crowding together of Lauds, Prime, and Terce at one end, and of Vespers and Compline at the other. Then, why not take cognizance of another pressing problem of our day? The Latin language.

I do not wish to go back over the ground covered a year ago in an article on the vernacular movement in this very magazine. One of my principal arguments then was that we deal with the laity of whom the vast majority will never know sufficient Latin to understand—e. g. the gospel and epistle read for their instruction and edification. It seemed futile to expect self-expression in prayer from them in a language that was alien to their whole spirit. To condemn them all to everlasting exclusion from intimate participation in the "leiton-ergon" (the people's work—liturgy) seemed to me something we should consider again and again. Following the argumentation of Fr. Campbell of forty years ago, I also pointed out the loss of a great opportunity of winning to our faith by the might and glory of our most beautiful and "rational" worship.

Advantage of the Vernacular

This reasoning, naturally, does not apply to the clergy, for whom the breviary is alone obligatory. Attentive readers of papal pronouncements—especially *Mediator Dei*—will, however, be careful not to overdo this argument, because it is quite obvious and compline, at least, are considered as services for the people to participate in, not to sit through in patient boredom. If that is so, it would certainly help if psalms, hymns, readings, and prayers were in the people's tongue, and if the clergy, going to the trouble of doing their part in this service, were not forced by law to say the whole service over again to themselves in Latin. Maybe this latter condition contributes its share to the reluctance of so many clerics to heed the warm appeal of our Holy Father to introduce vespers in their parishes. To forestall obvious retorts: it is not the labor involved that seems objectionable to the priest—because he is willing to do any other service—it is the pyschological discomfort caused by a repetition of the self-same thing.

But this is more of an aside than an argument for any cause.

Before I started writing, I asked a young confrere, a well-educated religious, to put down what he felt about the breviary in English. With his permission, I quote:

"My own personal prayer and devotion would be greatly enhanced if the whole office were in English, but I do not wish to judge all others by myself.

"Although I have read the psalms for years I cannot remember quoting them in any sermon without consulting an English translation. When I meditate and pray I do not do it in Latin, and when I read the office it takes more than a deliberate effort to keep recollected. When I read the New Testament, the Lives of the Saints, and the Old Testament in English, recollection is easier and I know and appreciate what I am reading. It is not a mere chore to be accomplished in about an hour every day.

"I think the lack of appreciation for the hymns, prayers, psalms, and lessons is most aptly brought out in the fact that I have never heard priests discuss the beauty of the day's office. I have heard many comments on the questionability of the second nocturnes; but no one quotes from the psalms or lessons that he has read."

I add a little incident reported to me by a professor in a midwestern seminary after he had read my plea for the vernacular:

"I came across the quotation (R. Knox translation) 'What is our span of days. Seventy years (our life) lasts, eighty years, if we count among the heroes; for the most part toil and sorrow,' I knew it was biblical, but where was it? I opened by concordance; Psalm 89.10, and I had been saying that psalm the very same day. I decided to try this one on the others; so I affected ignorance and asked a quotation. Some guessed Genesis, some the the prophets, some the sapiential writings, and one said 'Somewhere in the psalms.' When I then dropped the mask, all honestly admitted that they had never been aware of its meaning; and one of them said, 'Don't tell the students this one.'"

Is The Price Too High?

My two authorities are not made up by me to illustrate a point. If they read this, they will recognize their stories. Their stories bring out a few very important points. The question arises in my mind whether or not we pay too high a price for uniformity, tradition, Latin culture, and unchanging, sacred texts. Of course, there are many things to be said against the change to the vernacular in the breviary. In the Latin Church it would be a break with a tradition which grew, unnoticeably to all, when Latin or near-Latin ceased to be the language of the clergy, the language of their

heart, their conversation, their daily lives, more than a thousand years ago. Before that time Latin was the only language well enough developed to make it fit for literature, for prayer, for intercourse of every kind. Tradition as such is valuable and should not be changed unless, as in the case of the New Psalter of Pius XII, time is ripe and tradition becomes a dead weight suffocating the spirit.

Such a change also would be novel in our present-day conception of uniformity, as an expression of union and oneness. There would be as many breviaries as there are languages writable and useable by the clergy with the Latin breviary assuming the role of the authentic book with which all translations would have to conform.

We should not overdo conformity or uniformity either. In our day we have learned by bitter experience in other fields that rigid surface uniformity is not always a sign of real spiritual oneness. Uniformity is imposed; oneness is something laboriously achieved by faith, prayer, and charity. To know that the other man in his way believes, does, and says the same things I believe, do, and say in my own is leading to a more profound conformity than hearing the same words, seeing the same gestures—perhaps with little heart and thought in them. Naturally, someone will say, "Then put your heart into it and you have perfect unity."

Translation Is Often Difficult

However, this is the point where I think the present age differs from previous ages. None of us knows Latin as well as our forebears did. Sure, we can translate it, if we have enough time to give to it. But who has the time for the following operation: (a) reading, (b) becoming conscious that you need further assimilation, (c) taking the dictionary and analyzing the phase, (d) switching back to the prayerful mood, (e) getting the full impact of coherent texts to rise to meditative prayer as a base for contemplation? Just imagine: this will happen psalm after psalm, lesson after lesson, hymn after hymn, hour after hour, day after day, week after week . . . ad infinitum until finally (when?) we are so perfectly at ease that we are at home. And then what? Do we then have the quotations, the wording at our beck and call, to flavor our oratory in the pulpit and our teaching in the class room in order to get away from the worn out clichés that now adorn our pulpit dialect? If we then think in Latin, what good would it do if we could quote freely and with ease in Latin if the people cannot understand us? Aren't the present efforts to translate our catechism into palatable English a token of a well-known fact which we don't like to admit—that the professional language of our theology is divorced from the devotional lan-

guage of lived and simple religion?

I am not trying to take the fortress in one bold assault. This is a mere attempt to encourage the discussion to procede more articulately than heretofore. I am prepared to hear from what Dr. Pius Parsch calls "the monastic wing" an earnest objection: you are making out of the "opus Dei" a book of meditation and a source-book for sermons. The breviary is part of the unending praise of God through Christ and as such part of the sacramental system He Himself instituted. It is, above all, the prayer of the Church and only in the second place, also, the prayer of individuals. That the unending praises of God's glory be sung by countless choirs of dedicated men and women in the flock of His Redeemed as well as by heavenly hosts, is the real purpose of this prayer. It is as institutional as the sacraments and part of the daily Eucharist, as the foremass is. For the "edificational" side of Catholic life, we have meditations, the rosary, the particular examinations, the stations, and the like. Let us, so they say, leave the breviary alone and—even though little or nothing is gained by a detailed enjoyment of all its parts for the individual prayer life—there is this knowledge that our obedience and a general intention of participating in a divine office and of holding ourselves in the presence of God will bear fruit even for those large numbers of priests who have to get this chore behind themselves to attend to their daily work in the quarries or vineyards of the Lord. And then, of course, there is the other wing that looks with raised eyebrows on any discussion of matters written into the laws of the Church.

Collectivism Can Be Deadly

These are serious objections. The institutional and sacramental character of our breviary should not be belittled and as long as we have to say it in Latin, the only aspect which makes the breviary bearable as a prayer is the above one. But here again we come up against this problem: is this all? Is there no way of perfection through change? Pope Pius XII, in his encyclicals *Mystici Corporis* as well as *Mediator Dei,* makes it a point that the individual person must be protected, even in the spiritual sphere, against a collectivism which kills initiative, responsibility, and personal values. There is a deeper sharing with the heavenly hosts of the Church Triumphant than saying grandiose, sonorous, and majestic Latin phrases. After all, it is carrying it a bit too far to assume that the Cherubim changed from *Cadosh* to *Hagios* in the time of St. Paul, and from *Hagios* to *Sanctus* in the third century. I have my serious doubts that the heavenly liturgy is performed in any living or dead language—Latin, Sancrit, Chinese, or otherwise. It

is highly doubtful whether or not the angels even use the venerable psalms.

More earnestly: our participation, sacramental as it is, in the heavenly liturgy, is symbolical only and cannot be taken in a mere superficial and literal way. There is a danger of being too "spiritual" which would do away with all formulated prayer and end up in less than the silent worship of the Quakers. But is it not sensible, outside of monastic circles and for the pastoral clergy, to find a more adequate way of participation in the *laus perennis Dei* than a literal one? to ask for more fruitful prayers which close the chasm between personal piety and legal performance, between mere obedience and heartfelt charity? Is the praise of God in vernacular (by the same psalms, hymns, responsories, collects, and readings which carry heart and mind with them) less in unison and union than the perfunctory recitation of the authentic and unchangeable Latin, too little understood to strike all chords to resound? Is the movement of the eyes and lips with a concomitant and intermittant grammatical understanding really a deeper participation in unison than that of the full understanding and the response of the whole mind and the whole heart?

Pere Yves Congar, O.P., in his usual profound way, expresses the principle of growth of Christianity in these words:

"The plan of God seems to move thus: avoiding absurdity or pantheism, we should overcome dualism and exteriorness of God and man . . . God becomes so innermost to man, and man to God, that both have one life-principle: the Holy Spirit . . . *After* Christ the trend is: from outward to inward; from Old to New Testament; from things to man, intimate, personal, live; from slave to child; from offering to self-surrender; from things to conscience."

This trend after Christ is borne out by the whole history of Christian spirituality, through all its glories and errors as well. The cry for understanding, "from things to conscience," is one genuinely Catholic. Applied to our obligation to share in the praise of the Church, it seems to mean that either we become again so proficient in Latin that it becomes more intimate than English to us; or, if there is no hope for such a pentecostal miracle in our days, to pray and beg for the merciful permission to let us praise God "in the Church" in our mother tongue.

"What About Our People?"

Personally, I feel that—even if we were able to latinize ourselves to perfection—we would still have to ask ourselves, "What about our people?" They will never follow us, even if little groups study enough Church Latin to hop, skip, and jump through an epistle and to savor a gospel to its fulness. While

* Sanctification of Sunday, National Liturgical Week, 1949, Conception, Mo., p. 70, note 27.

clerical spirituality should be on a higher level than the laity's, should it be so clerical as to be entirely different? When you know scripture, collects, and the fathers in Latin, do you know —if at all—the same things also in English? As Catholic priests we are mediators, instruments, channels. As such we are to channel the wealth of the Church and the Gospels, not in drops which overflow from a closed vessel, retaining the best, but in the full stream that "makes the city of God rejoice."

The practical solution is in the hands of the authorities, but if I had to draw up a petition, I would humbly propose a thorough reform, according to the spirit of the saintly Pius X, as elaborated by Cardinal Nasalli-Rocca and Dr. Theodore Klauser, with the permission for English-speaking countries to have an authorized vernacular version alongside the authentic Latin; I would ask for the indult that this translation might be used in the daily private recitation of the pastoral clergy for the sufficient reason of greater edification under the external pressure of pastoral or teaching labors; I would also petition for the permission that this authorized version of vespers and/or compline might be used by, and be sufficient to fulfill the obligation of, the clergy when they carry out our Holy Father's order to re-introduce sung vespers (compline) in their parishes. Then St. Benedict's wish that his monks' mind, when singing psalms, should be in complete accord with their voice, will become true for us again; and the "ministry of the word" in our pulpits again become the ministry of the "WORD"

Ambition

To every man in middle life there comes a day when he sees clearly and pitilessly that he has missed his ambitions; or, if he has gained them, that there were other ambitions that would have been more profitable of pursuit.

And then, if the rest of his days are to be worthily and honourably spent, he must make reckoning with other things that have perhaps no glitter nor promise, but will give him enough—life has no compensation for cynics.—**Hugh Walpole.**

Delivering a speech at a banquet on the night of his arrival in a city, a visiting bishop told several anecdotes he expected to repeat at meetings the next day. Because he wanted to use the jokes again, he requested reporters to omit them from any accounts they might turn in to their papers. A cub reporter commenting on the speech, ended his piece with: "The bishop told a number of stories that cannot be published."—**Louisville Courier-Journal Magazine.**

A Few Questions For Our Experts

Martin E. Gounley, C. SS. R.

Three current issues controverted

OUR professional moral theologians are a great boon to us, the common run of dispensers of moral judgments. Take away their handy manuals and close down their question-and-answer departments in our reviews, and we would be severely handicapped. We tender them our thanks.

But, no man is infallible. Therefore even an expert can at times slip up on a point, or, in an endeavor to throw light upon a subject, raise more questions than he is attempting to answer. He will not take it amiss, therefore, if we hesitate at times to accept his decisions before more light is thrown upon the subject and the questions raised are satisfactorily answered.

Let us consider a few cases in point which have caused confusion in the mind of the present writer within the past few months.

CASE I

In browsing through a recent and much used book of ceremonies, I was startled at seeing it stated that the rubic regarding purification of the spot where a Consecrated Host had fallen during the administraion of Holy Communion, binds sub gravi if the spot is one "that is commonly trodden." Reference is made to Davis who in turn tells us in his Moral Theology, Vol. III, page 200: "If the spot is one that is commonly trodden, the rubric obliges under grave sin; if it is not, the cleansing may be delayed till later or even omitted for a good reason, unless a fragment is obvious."—Now that raises a whole flock of questions. Let us take a look at them:

This decision of Davis is certainly contrary to the common opinion of the theologians, with St. Alphonsus at their head, who teach that the obligation, without any distinction regarding the intensity of traffic, is not grave. They prescind, of course, from the case where a "fragment is obvious," for the obligation to take up an "obvious fragment" is naturally the same as the obligation to retrieve a fallen Host.

Now the most awful thing that a priest can do is to bind the conscience of man under the penalty of grave sin. A priest will want to be sure of his ground before imposing such an obligation. How, then, can Davis state as the seemingly sole verdict an opinion with which most theologians disagree without even hinting that there is room for an opposite opinion? Does he consider the arguments for his opinion overwhelming? If so, he should, in fairness to his readers, adduce these arguments

with all their cogency. That he does not do. Instead, he gives us a riddle, his distinction between a spot "that is commonly trodden" and one that is not. Upon this distinction hinges his decision.

The Probability Of A Probability

What is meant by a spot "that is commonly trodden"? A spot that is "trodden very much," as the rubricist referred to interprets it? Or does the expression mean a spot which is likely to be trodden upon? If the former is meant, the doubt at once occurs as to how many persons would have to pass over a spot to make it one "that is commonly trodden." And why should the number of persons passing over the spot change the obligation from a light one to one which is grave? Any irreverence, otherwise would indeed consist in allowing the spot to be trodden upon. But each individual non-impeded treading would be only a light irreverence, otherwise no distinction of gravity could be adduced regarding a spot "that is commonly trodden" and one that is not. Now, are these acts supposed to coalesce to the point where the matter becomes grave as in the case of repeated small thefts? If so, on what basis?

If by a spot "that is commonly trodden" is meant a spot which will probably be trodden upon, should not the argument take into account also the probability of an unseen particle being present at the spot? That it would be a grave irreverence to allow a spot to be trodden where the Host had fallen but where no particle remained, is beyond the stretch of the imagination. — Taking that into consideration, then we would have as the basis for the grave obligation the *probability of a probability,* i. e. the probability that the spot where a particle probably remains will be trodden upon! Does that leave us with the probability of a grave irreverence? It certainly does leave us well up in the air.

Case *II*

Our second case is a recent condemnation of "prizefighting as we have it today" by the editor of the question-and-answer department of one of our clerical reviews. The verdict, as is admitted in the answer to the question proposed, runs counter to the "widespread conviction of the American people." Now it may reasonably be expected that a verdict contrary to the "widespread conviction of the American people" (clergy, I think, included) would be presented with conclusive evidence. Unfortunately, that is not done in the case under consideration. One need not be a pugilist or a fight fan to remain unconvinced by the adverse judgment rendered. In fact, champions of pugilism, after reading what is set down as a condemnation, may well feel sustained in their conviction that "prizefighting as we have it today" is morally unassailable.

The morality of "prizefighting as we have it today" hinges upon whether or not it involves a real probability of injury to the contestants. That probability must be established before one can condemn it as a violation of the fifth commandment as is done in the answer to the question proposed. But the author of the answer does not at all establish such a probability. He adduces no statistics whatsoever upon which one could form a judgment. He says merely that it is evident: "That grave injuries *frequently* [italics inserted] come to those who follow prizefighting as a career is well known from experience." But if that were a fact well known, the question about the liceity of prize-fighting would hardly have been asked in a clerical magazine. Champions of "prizefighting as we have it today" will contend that what is claimed regarding the probability of injury may have been true in the days before state regulation of prizefighting, but not today, at least where such regulations have been enacted and are enforced. Accidents are possible, but mere possibility of injury does not render a sport illicit, else we would have to give up football, for example, or change the game entirely. So, thus far nothing has been answered. We have no argument one way or the other.

Damen's Opinion Evaluated

To support his contention, our writer adduces a quotation from Damen, a redoubtable mortalist indeed. But as far as the present writer can see, the quotation gives comfort rather to the champions of "prizefighting as we have it today" than to its opponents. Let us quote in full all that Damen has to say on the subject. It is found in his chapter on duelling. He there says: "Non est duellum stricte dictum pugilatus seu certamen saepe lucri vel ostentationis causa pugnis institutum (boxing) etiamsi fiat ex condicto de loco et tempore; quia arma de se lethalia non adhibentur. Nihilominus hujusmodi certamen facile illicitum fieri potest, leviter vel graviter pro gradu periculi magis vel minus probabilis laesionis vel etiam mortis: ut si debitae cautiones non observentur, vel si certamen eo tendat ut unus ex certantibus sensibus destituatur (to knock out)."

Our writer prefaces his verdict with a distinction between "boxing, in the sense of giving and parrying light blows without any intention of striking the opponent severely or inflicting injury . . . for the purpose of exercise and recreation, and in order to test one's skill in self-defense," on the one hand, and "prizefighting as we have it today" on the other. The former, he says is licit; the latter is not. And it is the latter we are concerned with. Now the writer of the answer contends that Damen's strictures refer to "boxing" as he, the writer of the answer, defines it as distinct

from "prizefighting as we have it today." Thus he implies that a fortiori does Damen condemn "prizefighting as we have it today."

But such an application of the quotation from Damen is absolutely impossible. Damen does indeed use, in parentheses, the English term "boxing," and in so doing he is merely using the present-day accepted term for what he is talking about. Officially, we no longer have "prizefights" but "boxing exhibitions" or "boxing contests." By no stretch of the imagination, however, can what Damen says be made to refer to "boxing" in the sense of merely "giving and parrying light blows, etc." as the writer of the answer would have it. Damen clearly defines what he is talking about and that is "pugilatus seu certamen saepe lucri vel ostentationis causa pugnis institutum" and that "etiamsi fiat ex condicto de loco et tempore." If that is not "prizefighting as we have it today then words have lost their meaning.

State Regulations Provide 'Debitae Cautiones'

Hence, as we stated above, the quotation from Damen seems to favor the champions of prizefighting rather than vice versa. For Damen limits his condemnation by two conditions. First, "si debitae cautiones non observentur." In these words Damen admits the liceity of prizefighting "si debitae cautiones" observantur. And the champions of "prizefighting as we have it today" will contend that the debitae cautiones have been provided through state regulation and that there is nothing in the answer under consideration to show that they have not. Damen's second limiting condition is "si certamen eo tendat ut unus ex certantibus sensibus destituatur." Frankly, that clause is not quite as clear as crystal. The writer of the answer translates it "if the contest tends to the knockout of one of the fighters." But what that should mean is not clear either. Taking into consideration the first meaning of the words "eo" and "tendere," the present writer would guess that the clause is intended to mean "if the contest is a fight to the finish." But such contests are proscribed where state regulations prevail and do not therefore form a part of "prizefighting as we have it today."—So, the "answer" to the question proposed throws no more light upon the subject than we had before it was proposed.

CASE *III*

Our third case concerns itself with the hotly discussed problem of dogmatic and political religious tolerance and intolerance. The statements of some of our self-appointed spokesmen of the Church and enlighteners of both clergy and laity, on both sides of the Atlantic, have sent a chill through our non-Catholic friends while at the same time making the Oxnams and

Blanshards gurgle with glee. And for Catholics, they are and will be for a long time a source of untold embarrassment.

Non-Catholics, we are told, since they are in error, can have a "right" to the practice of their religion only by sufferance of the State. "Where the majority of the people are Catholic the Church will require that legal existence be denied to error." Religious minorities in such a situation can "have only a *de facto* existence." But where Catholics are in the minority "the Church will require for herself all possible concessions." In countries, however, where the Church can provide for herself in no other way, "Catholics will be obliged to ask full religious freedom for all, resigned at being forced to cohabitate where they alone should be allowed to live." And all this is predicated on the strength of the slogan, styled a principle, that "Error can have no rights." And that "principle" is proclaimed with a finality which brooks no contradiction.

Fortunately, not all our theologians accept that "principle" with the consequence our spokesmen and enlighters of the clergy and laity would deduce therefrom. There are not lacking theologians of the first rank who oppose as a "counterbalance of the principle of the rights of truth" the principle of the "rights of sincerity" or of the "rights of men of good faith or good will." But, unfortunately, these theologians have not yet stepped out from the confines of their learned monographs into the ranks of our "spokesmen." In the meantime, a little questioning of the so-called principle that "Error can have no rights" may prove revealing.

Only Persons Can Have Rights

"Error can have no rights." So what? Neither has truth for that matter. Rights are the prerogative of persons, not of abstractions. To speak of the rights of truth or of error is to use a misleading figure of speech. The question at issue, correctly stated, is the right of a person in error. And what, pray, is precisely the basis of a right, a natural right?—for it is about natural rights that we are concerned. Can it be anything other than man's obligation to God? Man's obligation to God establishes a title to do whatever is necessary for the fulfilment of the obligation, and this entails on the part of others that they respect that title and do not impede this fulfilment, and on the part of the state that it protect the individual in the fulfilment of the obligation. Thus is established a natural right, all hinging, of course, on the absolute right of God over all creation.

Since by God's own ordination, conscience is the immediate tribunal of man's responsibility to God, does not an inculpably erroneous conscience bind the individual, not indeed *per se* but

per accidens, to that which it dictates as of obligation? If so, are not all others obliged to respect and not impede the fulfilment of that obligation, provided only that it does not infringe their own rights? (This does not, of course, exclude any reasonable attempt to enlighten the one in error.) If this is so, then must it not be said that the individual, though in error, has a right, again not *per se* but *per accidens,* but a real right just the same, to what his conscience dictates? If, then, one in good faith is invincibly convinced that he is obliged in conscience to worship in the manner of an heretical sect, has he not the obligation and the right to do so?

If so, then, since it is the primary purpose of the state to protect the natural rights of the individual, it is the duty of the state to recognize and protect that right. In so doing, however, since all in the matter of natural rights are equal before the state, the state is to see to it that no one else be insulted, molested or impeded in the practise of his or her religion, and that, furthermore, no harm be done to any individual, group or to the whole of the body politic in the exercise of this right. Thus is begotten, if everything so far is correct, the principle of the freedom of religion, not indeed on the basis that all religions are equally true and salutary, but on the strength of the fact that the immediate tribunal of man's responsibility to God is his own conscience and the further fact that man may in good faith err even regarding that which has been infallibly revealed.

The Syllabus of Errors

But what then becomes of the condemned Proposition 15 of the syllabus? That Proposition reads as follows: "Liberum cuique homini est amplecti ac profiteri religionem, quam rationis lumine quis ductus veram putaverit." That proposition remains untouched. It was condemned as a pithy, practical statement of dogmatic indifferentism, namely, that all religions are equally true and salutary because it is beyond the power of human reason to arrive at absolute truth in religion and man has received from God no clear and infallible revelation. Such a contention plays no part in the principle of religious freedom as outlined above.

But if freedom of relation is championed as a principle and not merely as a necessary *modus vivendi,* does not one fall under the condemnation of Proposition 77 of the Syllabus? This condemned proposition reads: "Aetate nostra non amplius expedit, religionem Catholicam haberi tamquam unicam status religionem, ceteris quibuscumque exclusis." That proposition concerns itself with the expediency of union between Church and state and that at a time when national and international conditions were almost unbelievably

different from what they are today.

Still, does not the condemnation of the Proposition presuppose and therefore urge the principle of union between Church and state? Most assuredly it does, but that does not contradict the principle of freedom of religion for all. The two principles are not incompatible. Should conditions be propitious, Catholicity might well be the religion of the state without necessary infringement of the right of the dissident minorities to worship God according to the dictate of their conscience. Such a union would indeed imply special favoring of the Church by the state. And that is perfectly compatible with the religious freedom of the minorities. Naturally the minorities will not like such favoring of the Church, but no injustice will be done them thereby.

It is because of the special obligation of the state to the Church where union of Church and state exists, that the Church in condemning Proposition 78 of the Syllabus denies that certain Catholic states acted in a praiseworthy manner (laudabiliter) in bidding for an influx of immigrants with the inducement of guaranteed freedom of religion to others than Catholics. Where there is union of Church and state, rulers of the state must be expected not to give special helps for the increase of the number and influence of those who are in error. It is certainly within the competence of the state to determine the qualifications of immigrants into their domain. In so doing the state will be meeting an obligation to the Church and will be doing injustice to no one.

Epilogue

What we have here written, it may be objected, does not dispose conclusively of the three cases considered. Be that as it may, the first and most important step in the solution of any problem is to determine accurately the basic factor or factors upon which it hinges. That we have tried to do in the analysis of the problems proposed. It needed doing.

Just by the Way

The Protestant, which failed to appear for five or six months, came back in a very attenuated 16-page format dated "July-August-September, 1949." Its party-lining editor Kenneth Leslie has been over in Hungary studying a "people's democracy" at first hand. He came back quite enthused. Mr. Leslie evidently did not stop off at Belgrade for a chat with Tito.—**Trends and Developments Exposing the Communist Conspiracy,** The National Americanism Commission, The American Legion.

Sued For Refusing Communion

Kenneth R. O'Brien, J.C.D.
Mr. Daniel E. O'Brien

An actual case history

THERE is no case of record in the United States in which an action for damages has been brought against a priest of the Roman Catholic Church for refusing to give communion to a member of the Church who had approached the altar rail.

But Effie A. Carter, the wife of Frank Albert Carter of the village of Cochituate in the town of Wayland, in the State of Massachusetts, did bring suit, in 1913, for failure to give her communion, against Arthur Bradford Papineau, the rector of St. George's Church of Maynard, who conducted the services of the Episcopal mission in Wayland, and William Lawrence, Bishop of Massachusetts (of the Protestant Episcopal Church of America).

She claimed that on or about August 20, 1911, she was a communicant of the Protestant Episcopal Church of America and was lawfully entitled to be present and participate in the services of that church and to partake of the Holy Communion as administered in that church; that on that day she entered a certain building used as a place of worship by the church in Wayland, where she was accustomed to worship, and at the proper time and in a proper manner came forward to partake of the Holy Communion; but "that the defendants then and there, without cause and without any notice or warning to her, or any charge against her, or any hearing or opportunity by her to be heard, refused to administer to her Holy Communion and repelled her from the Lord's table without cause, whereby the plaintiff says that the defendants have held her up to public disgrace, humiliation and shame, and have in effect represented that she was an open and notorious evil liver, and that she has done some wrong to her neighbors by word or deed so that the congregation has thereby been offended, and that she was an unfit person to enter and worship in said church."

The Protestant Episcopal Church of America has a body of canons or ecclesiastical law of its own, by which the plaintiff upon baptism and confirmation agreed to be bound, and under which her rights of worship must be determined.

Church Law on the Point

By the "Rubric in the Order for the Administration of the Lord's Supper, or Holy Communion," the "minister" is given authority to refuse the rite to any one whom he knows "to be an open and notorious evil liver, or to have done any wrong to his neighbors by word or deed."

By "Canon 40. Of Regula-

tions Respecting the Laity," Section II, "When a person to whom the Sacraments of the Church have been refused, or who have been repelled from the Holy Communion under the Rubrics, shall lodge a complaint with the Bishop, it shall be the duty of the Bishop, unless he see fit to require the person to be admitted or restored because of the insufficiency of the cause assigned by the Minister, to institute such an inquiry as may be directed by the Canons of the Diocese or Missionary District, and should no such Canon exist, the Bishop shall proceed according to such principles of law and equity as will insure an impartial decision, but no Minister of this Church shall be required to admit to the Sacraments a person so refused or repelled, without the written direction of the Bishop."

The rector had written a letter addressed to Mrs. Carter and before the service he had approached Mrs. Carter in the church and had offered her the letter. She refused to accept it. He placed it on a seat in front of her with the request: "I want you to read that before the service goes on." The letter forbade her to receive communion "until you satisfy me, or my successor or superiors of your repentance and amendment."

Canon 16 gave to the rector control of the worship and spiritual jurisdiction of the mission "subject to the authority of the Bishop."

Before she brought suit in the State court, Mrs. Carter had her lawyer write to the Bishop, complaining of the rector and requesting the Bishop's intervention. Obtaining no satisfaction from the Bishop, she brought the suit for damages for refusal to give her communion, and also sought additional damages for being prevented by a constable from entering the church on two other occasions.

The Church Wins the Verdict

The case was tried before a jury. At the close of the evidence, the judge, at the request of the defendants, ruled that, as a matter of law, the plaintiff could not recover on either count and ordered verdicts for the Rector and the Bishop.

Mrs. Carter brought her case to the Supreme Judicial Court of Massachusetts. The Supreme Court decided against her on the ground that it had no jurisdiction over the matter, at least not until she had pursued the matter to a conclusion in the Bishop's Court.

Mr. Justice Braley, speaking for the Supreme Judicial Court of Massachusetts, said in part:

"The plaintiff has not availed herself of this right of appeal to the only personage having the requisite ecclesiastical authority to review her standing as a member and communicant or to pass upon her ceremonial rights in accordance with the principles of 'law and equity'. . . . The letter of her counsel to the bishop, to which no reply appears to have been made, cannot be considered as an appeal which

had been denied. It contains only recitals of all her grievances, for the rectification of which his friendly intercession is requested.

"But if an appeal had been properly taken and the decision had been adverse, the plaintiff would have been remediless, for in this Commonwealth her religious rights as a communicant are not enforcible in the civil courts . . ."

This Massachusetts case *(Carter v. Papineau et al.,* 222 Mass. 464, 1916) is the only decision on the subject in the United States. (There are two English cases on the point: *Rex. v. Dibdin,* [1910] P.D. 57, and *Thompson v. Dibdin,* [1912] A.C. 533). There is no American case contra. It seems quite probable that no American court would give damages to any person for an alleged unjustifiable denial of participation in communion by a minister of any denomination.

There is a possibility, though so remote a possibility that it can hardly be calculated, that a person might claim to be a member of the Roman Catholic Church, and, if denied communion by a priest, might sue him for damages. That person might bring suit, if he could find a lawyer who would take his case, but that case, in all probability, would be thrown out of any secular court in the United States.

Our Church Law on the Point

There are persons, few in number, it is true, to whom a priest is not permitted, under the *Codex Iuris Canonici,* to give communion. Canon 855, rather freely translated, states:

"Notoriously unworthy Catholics, such as those excommunicated, interdicted, and of public bad repute, must not be admitted to Holy Communion until after their repentance and amendment is known, and satisfaction has been made for public scandal.

"Sinners, who are not notorious sinners but whose failure to amend their lives and give up serious sin becomes known to a priest outside of the confessional, should be refused, if they ask a priest to give them communion secretly. However, if they approach the altar rail publicly, the priest can not pass them by without giving them communion, if that omission should create scandal."

The problem is squarely presented to parish priests in certain invalid marriage cases of his parishioners. It may happen, in the case of a marriage which can not be "straightened out," that the parties are truly repentant but do not wish to separate and incur a loss of standing in their community, the fact of the invalidity of the marriage not being known publicly—or the parties may wish to continue the home for the spiritual and material welfare of their children.

The Holy Office, on March 8, 1900, rendered a decision in such a case, as follows:

"In the proposed case, a *sanatio in radice* cannot be granted. The parties, therefore,

should separate immediately. Should this be impossible, let them live as brother and sister, provided there be no danger of incontinence and precautions are taken to this effect."

If such a man or woman, invalidly married, has complied faithfully with this decision and has asked the parish priest if he or she may receive Holy Communion, the parish priest, if satisfied that the requirements of the decision of the Holy Office of March 8, 1900, are being complied with, should advise that the party or parties to the invalid marriage may lawfully receive Holy Communion. They are not precluded under the terms of canon 853.

Notorious Concubinage

In the event that a man and woman have contracted an invalid marriage, and through publicity in local newspapers or otherwise, that fact has become notorious in the parish, if one of the parties should approach the parish priest privately, for instance on the steps of the church before Mass, and ask if he or she could receive Holy Communion that day at Mass, the parish priest should refuse permission. The position of the parish priest is justifiable on the ground that a large portion of the parishioners believes that person to be an open sinner.

If the person were not repentant, the private refusal of the priest could not be criticised. If the person were truly repentant and had secretly complied with the requirements of the aforesaid decision of the Holy See, the private refusal by the priest for permission to receive Holy Communion with the other parishioners publicly, would still be justified, for it would be a matter of public scandal if a Catholic, notoriously believed to be unworthy, were to receive Holy Communion publicly. Arrangements should be made by the priest, however, to permit such a person to receive privately. If such a person were to approach the altar rail at a Mass attended by other parishioners, the priest is lawfully permitted to pass him by without distributing Holy Communion to him. To do otherwise would be to scandalize the faithful parishioners.

If, however, one not known to be a public sinner should approach the altar rail at the proper time for Communion for the people during a regular Mass, the priest must distribute Holy Communion to him. To refuse to do so would mean irreparable loss of reputation to that individual and would tend to deter scrupulously faithful and others from frequent Holy Communion.

In an excellent article on the subject in *The Australasian Catholic Record,* October, 1943, by Rt. Rev. John J. Nevin, it is stated:

". . . a person who is generally regarded as a public sinner could be given Holy Communion privately if the priest knows he is repentant and has made his peace with God. But, should there be question of a

public Communion, something more will be needed . . . Such a person has given scandal. This must be counteracted in some way. In other words, something must be done to give reason to the faithful to believe that the past is regretted. Otherwise they would be scandalized at seeing a person whom they rightfully regard as unworthy, admitted to the Sacraments. In the case of an ordinary individual who was commonly known to be leading a sinful life, the fact that he goes to confession publicly is normally sufficient reparation for his scandal and proof of his present good dispositions. But there are other public sinners of whom much more would be required. If, for instance, a man had written scandalous books, or attacked the Church and Christian morals in the public press, such a one, no matter how repentant he may be privately, could not be admitted publicly to Holy Communion before he makes a public recantation. In the same way, a person known to be living in a state of concubinage, could not be allowed to receive the Sacraments publicly before he removes the occasion of his sinful life. Public admission to the Sacraments in these cases, before public reparation is made for the sin, would be a source of serious scandal, since the faithful, especially the less instructed ones, would naturally conclude that they themselves will receive the Sacraments too, even though they be unworthy of them . . ."

With the great publicity given to motion picture actors and actresses by press, screen, radio and public appearances, some cases of notorious concubinage are bound to occur in the parishes of Southern California, the home of many studios. The parish priest may occasionally be confronted with the obligation to refuse to give Holy Communion publicly to one who may be regarded as a public sinner.

It is submitted, however, that a priest who thus refuses, does not have to respond in damages in a suit in the secular courts. The giving or not giving of Holy Communion is not a subject of jurisdiction of secular courts. It is a matter within the exclusive jurisdiction of the Roman Catholic Church, a spiritual sovereign.

The Logical Materialist

There was a wise Professor Lore
Who claimed that all was matter;
So he loved his mother less or more
As she grew thin or fatter.

—J. Joseph Gallagher in **The Quadrangle.**

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

Does the Code change much of pre-Code law?

This was answered before (1945). Some changes were made in the impediments of age, disparity of cult, consanguinity, public decency, spiritual relationship, etc. The law in canon 1099, sec. 2, was abrogated by Pius XII as of January 1, 1949. There are changes in canon 2147 (S.C. Consist., Aug. 1910) and in a number of other laws.

How do you define an act that is intrinsically evil? This is hard to explain.

It is opposed *ex se* to the natural moral order, outside of positive law, e.g., perjury, heresy, birth control, lies, direct abortion, unnatural vices, etc. Can we find a good reason to do these things? There is no excusing cause. Missing Mass and not paying bills, etc., are not intrinsically evil. There are excusing causes. This is a hard matter and disputes occur in some cases. Do not use the expression "intrinsically evil" in the pulpit: say that "it is always wrong no matter what the reason."

Where can I find the Eucharistic faculty for sick persons in a hospital?

The Bishop may give patients the right to take liquid or medicine before Communion. There is no limit of times in the week or the month (S.C. Sacr., 1946: Bouscaren, II, Suppl. [1948], p. 128).

If a priest is sick in his house, may he receive Holy Communion after taking liquid or medicine?

Yes (Bouscaren, III, Suppl. [1948], p. 129). The Bishop may dispense.

What about night workers?

Those who are habitually working at night may receive Holy Communion if they abstain from solid food for four hours and from drink for one hour, provided it be not alcoholic drink (Bouscaren, III, Suppl. pp. 129-130). The Bishop may dispense for Sundays and days of precept and one other day in the week. Sisters may receive daily Communion if they attend the sick at night.

Must the veil surround the tabernacle? I cannot have this done.

Yes, it should surround the tabernacle. But you are excused if the altar is not liturgical (Collins, *The Church Edifice and Its Appointments*, pp. 96 ff.). Many altars are not made in the manner prescribed by law. Most of our altars are not fixed (stone). See canons 1197-1202. Even when the altar is not fixed, the tabernacle should be so made that the veil can surround it.

How should I record in the

book children who are not legitimate?

See canon 777, sec. 2.

Should I try to validate all civil marriages as soon as possible?

No. There may be grave danger of divorce.

May I have an altar consecrated in my church?

See canons 1197-1202. It must be of stone.

May a simple confessor absolve a Mason (c. 2335)?

No, except by canons 2252 and 2254, in danger of death and in urgent cases outside of this danger. In the latter contingency, the confessor should ask the Bishop for instructions and penance for the penitent. The confessor gives fictitious names—Titius, etc. See *Penal Legislation,* Ayrinhac-Lydon (1944), pp. 72-82.

What is a grave penance?

The Rosary (5 decades), Litany of the Saints, the Stations, meditation on death for a quarter of an hour, hearing a Mass, fast, abstinence, grave alms, etc. Many confessors are too easy. It is forbidden to give very small penances for very grave sins except in danger of death, etc. (S.C. of Trent, Sess. XIV, Cap. VIII: Cappello, II, n. 239).

If a person commits suicide, should we refuse church burial?

We must distinguish. In doubt we must consult the Ordinary, if there is time. Often there is doubt. If the doubt is insoluble, give burial, but say to the people that there is doubt about his mental state (c. 1240, 1-2). If the person gives some signs of sorrow (in the cases mentioned in canon 1240) church burial is not refused. (c. 1240, 1). The fact must be publicly known.

If a man stole $500 ten years ago and gives back now, in 1950, just $500, should he not give back more?

Yes, since no one should profit from stolen goods (ex re aliena). The value of money has changed much in these past years. Consult a banker on the value of a dollar in 1940 and now in 1950, and answer accordingly. He should give more than the $500.

Has error a right *to exist?*

By right you mean a God-given power, not a civil right or toleration. Error has no natural divine right, since rights are conferred by law, and the Divine law cannot approve of error—heresy, abortion, divorce, etc. A non-Catholic in good faith has an *obligation* to follow his bona-fide conscience, but he has no *right* or God-given power to follow it. In a country where there are many churches, as in the United States, the State should give general toleration. Even if Catholics were a strong majority in the United States, they should follow our Constitution on freedom of worship for many practical reasons. See Mahoney, *Questions and Answers, II, p. 19* (*Newman*).

MAGAZINES DISAPPROVED

by the

National Organization Of Decent Literature

JUNE, 1950

DISAPPROVED COMIC BOOKS

Adventure Into the Unknown
All Romances
All Star Comics
All Top Comics
All True Crime Comics
Authentic Police Cases

Black Cat
Blackhawk
Blond Phantom
Boy
Brenda Starr
Bruce Gentry

Campus Love
Campus Romances
Captain Wings
Circus
Claire Voyant
Complete Mystery
Cowboy Love
Cow Puncher
Crime Does Not Pay
Crime and Punishment
Crimes and Women
Crime Detective
Crime Reporter
Crime Patrol

Dagar
Darling Love
Dead-Eye
Desperato
Diary Loves
Doll Man

Enchanting Loves
Exciting Comics
Famous Crimes
Feature Comics
Fight Comics
Film Star Romances
First Romance
Flaming Love
Forbidden Love

Girl Comics
Golden West Love
Headline Comics
I Loved

Justice
Jo Jo, Congo King
Jumbo Comics
Jungle Comics
Justice Traps the Guilty

Kid Colt, Outlaw
Killers

Laughs
Love
Law Breakers
Love at First Sight
Love Confessions
Love Diary
Love Experiences
Love Land
Love Letters
Love Memories
Love Problems & Advice
Love Romances
Lovers
Love Scandals
Lovers Lane
Love Tales

Manhunt
Marvel Family
Modern Comics
Modern Love
Moon Girl
Mr. District Attorney
Murder Incorporated
My Desire
My Diary
My Experience
My Love Life
My Past
My Private Life
My Secret
My Secret Life
My Story

Penalty
Phantom Lady
Pictorial Romances
Planet Comics
Public Enemies

Range Romances
Real Clues

Real Love
Revealing Romances
Rip Kirby
Romance Diary
Romantic Affairs
Romantic Confessions
Romantic Western
Round Up
Rulah

Secret Loves
Sensation Comics
Shadow
Spectacular Adventures
Steve Canyon
Sun Girl
Super Mystery
Suspense

Tegra
The Crypt of Terror
The Human Torch
Tex Morgan
Texan
The Perfect Crime
The Saint Detective Cases
Thrilling Comics
Top Secrets
Torchy
True Crime Comics
True Love
Underworld
Underworld Detective
Wanted
War Against Crime
Western
Western Gun Smoke
Western Life Romances
Western Outlaws
Western True Comics
Westernn True Crime Comics
Western Winners
Whiz
Wing Comics
Women Outlaws
Wings
Young Allies
Zegra
Zoot Comics

DISAPPROVED MAGAZINES

Amazing Detective
Art Photography
Authentic Detective
Avon Love Book
Army Laughs

Beauty Parade
Best Songs
Best True Fact Detective
Big Dectective Cases
Big Song Magazine
Big Time
Blond Baggage
Breezy Stories
Buddies

Cartoon Comedy
Cartoon Humor
Cheers

Comedy
Color
Crime Detective
Crime Exposes
Charley Jones Laugh Book
Confidential Detective
Detective Annual
Detective Book Magazine
Detective World
District Attorney Detective
Eye

Eyeful
Fact Detective
Famous Police Cases
Fantastic Adventure
Fact Detective Year Book
Film Humor
Flirt

Foto Parade
Front Page Detective
Fun Parade
Federal Crime Detective
Gags
Gay Love Stories
Gayiety
Glance
Grin
Headline Detective
Headquarters Detective
Human Detective
Hit
I Confess
Intimate Romances
Joker

Laff
Laff Annual

Life Romances
Line Up Detective
Love Diary

Movie Fan
Movie Life
Movie Play
Movie Spotlight
Movie Star Parade
My Romance

National Detective Cases
Nifty
Night and Day

Pack of Fun
Peek
Personal Romances
Picture Show
Pix
Police Record Cases
Police Psychology Guide
Popular Songs

Pepper
Police Detective
Real Detective
Real Detective Cases
Real Story
Real Western
Revealing Detective

Screwball
Secrets
Sensational Detective Cases
Show Girls
Sir
Smash Detective Cases
Smiles
Sport Action
Strength & Health
Side Show
Sport Fiction
Stag
Startling Detective
Sexology

Taboo
Ten True Crimes
Timely Detective
Titter
True Cases of Women in Crime

True Crime Detective
True Life Detective Cases
True Crime Cases
True Police Cases

Uncensored Detective
Underworld Detective

Western Trails
Wings
Wink
Wit and Humor
Whisper

Your Psychology

Zing

DISAPPROVED POCKET SIZE BOOKS

AVON PUBLICATIONS

A Woman's Heart
Alabam
Amboy Duke

Blondie Iscariot
Buba
Burial of the Fruit
Butterfield

Fools & Their Folly

Georgie Mae
Gladiator

Impatient Virgin
In Bed We Cry

Iron Man

Kelly

Love in Latin Quarter
Love's Lovely Counterfeit

Mid Summer Passion
Modern Mr. Bluebeard

Never Come Morning
Nina

Piping Hot
Place of Pleasure
Psyche

Strange Desires

The Abortive Hussy
The Devil Thumbs a Ride
The Hard Boiled Virgin
The Imperial Orgy

Virgie Good Bye
Virtuous Girl
Wicked Sister
Woman & the Puppet

BANTAM PUBLICATIONS

A Farewell to Arms
Behold This Woman
City Limits
First Love
Hot Leather
Lady Godiva & Master Tom
My Sister, My Bride
Summer Lighting
The African Queen
The Chinese Room
The Fascination
The Gilded Rooster
The Harder They Fall
The Heller
The Men in Her Life
The Pitfall
The Sealed Verdict
The Spring Begins
Thieves Market
Up at the Villa
What Makes Sammy Run

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Love Business
Love Slave
Passion's Program
Red for Passion
The Scarlet Sin

CHECKER PUBLICATIONS

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Flortine Dagger
Jewels of Jade

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Leave Cancelled
She Ate Her Cake
Showdown
To a God Unknown

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Louis Biretti
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Street of Painted Lips
The Crystal Girl
The Lady Said Yes
The Love Toy
The Regenerate Lover
Three Gorgeous Hussies
Uneasy Virtue
Wanton Venus
Woman of Passion
Women of Love
Women Without Love

HILLMAN PUBLICATIONS

Let's Make Mary
Ten Droll Tales
The Psychology of Love

NEWSSTAND LIBRARY

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Dirty City
Each Night of Black Desire
Frustration
House on Craig Street
Negligee
No Place in Heaven
Pray for Her Passion
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Sin for Your Supper
The Long November
This Was Joanna
The Pageans
Porch of Violence

PERMA PUBLICATIONS

How Shall I Tell My Child
Strange Customs of Courtship and Marriage

POCKET PUBLICATIONS

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Kitty
Madam Bovery
Nana
Rain in the Doorway
Skin and Bones
Story of Mrs. Murphy
Tales of the South Pacific
The Bishop Jaeger
The Glorious Pool
Great Stories of DeMaupassant

The French Quarter
The Night Life of the Gods
The Painted Veil
The Postman Always Rings Twice
The Sexual Side of Marriage
Turnabout

POPULAR LIBRARY PUBLICATIONS

Awake to Darkness
Duel in the Sun
That Winter
Ward 20

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Passionate Virgin
Reckless Passion
Blond Menace
Leg Artist
Passionate Fool
Sex Life and You

LION PUBLICATIONS

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Blond Body
Devil's Daughter
Hungry Men
Soft Shoulders
The Lottery

PYRAMID PUBLICATIONS

Blond Mistress
Palm Beach Apartments

RED CIRCLE PUBLICATIONS

Body or Soul
Hot Date
Passion in the Dust
Why Get Married

SIGNET PUBLICATIONS

All the Girls We Love
Appointment in Samarra
Ariane

Women in the House
Beyond the Forest
Country Place

Dark Encounter
Devil in the Flesh
Desire Me
Duchess Hotspur
God's Little Acre
Everybody Slept Here
Forever Wilt Thou Love
House in Uplands
Journey Man

Lady Chatterly's Lover
Leona Hanson
Love in Dishelvement
Ladn of the Donquerors

Mildred Pierce
Night of Flame
Nightmare Alley
No Pockets in Shroud

Past All Dishonor
Sanctuary
Serenade
Shore Leave
Stranger in Town

The Body in Bed
The Dim View
Fall of Valor
Guided Hearse
Golden Sleep

Tyranny of Sex
Tobacco Road
Tragic Ground
Trouble in July
Young Lonigan

DIGEST TYPE OF FULL-LENGTH NOVELS

A Modern Lover
Any Man's Woman
As Good as Married

Bachelor Bait
Bad Woman
Bed Time Blond
Bond Babie
Burlesque Queen
Buy My Love

Call Girl

Dangerous Love
Devil May Care Girl
Divorce Bait

Passionate Widow

Shameless Woman
Stolen Love

The Wench is Willing
Unfaithful
Virgin No More
Wild Passion

Easy Virtue
Ecstasy
Fast Woman
Her Day of Sin
Hotel Wife
Hot Number

Illicit Desires
Live for Love
Lust or Love
Love for Sale
Love on Call
Overnight Blond
Passion's Darling
Passions of Lena Lane
Sin Child
The Darling of Paris
Three Naked Souls
Unwilling Virgin
Wedding Nite Confessions
Wronged Virgin

"Administrative" Bishops Draw Clerics' Protest

Two Anglican rectors complained lately that too many bishops know too little about the everyday problems of saving souls.

In a "parsonage vs. palace" debate, in the Lower House of Convocation of Canterbury, they claimed that out of 41 diocesan bishops, seven had no parish training at all and 10 had five years or less.

Said Canon Christopher Harman of South Marston, Wiltshire: "We're tired of clever administrators and brilliant schoolmasters on the Episcopal bench."

Rev. M. B. Margon, Vicar of Hockley, Essex, said: "A bishop with no parochial experience is like a man being appointed professor of obstetrics when he's never attended a single confinement."

Sermon Suggestions

For the month of June ✠ *J. F. Noll, D.D.*

Trinity Sunday

June 4, 1950

On this feast of the Most Blessed Trinity we contemplate the very being and essence of God, infinitely great, holy, truthful perfect in every attribute. The gospel represents the Son as the unerring Teacher, sent into the world by the Father, to commission His apostles to carry His teaching to the ends of the world.

The alternative to infallibility is fallibility. If the Church could err in matters of faith and morals, it would not be God's Church at all.

(1) If Christ was divine, then He could not teach doctrinal error nor moral error through His Church. He called His Church "My" Church (Matt. XVI, 18) and promised to be with it "all days." Hence it could never fail. That means His Church is infallible in the Catholic sense.

If the Third Person of the Blessed Trinity, Holy Spirit, is God, and Christ sent Him to "abide in His Church forever," and if He is the "Spirit of Truth" (John XIV, 16-17), then the Church guided by Him could not teach either doctrinal or moral error. Then that Church must be infallible in the Catholic sense.

If the Church has fallen into error, then Christ has not kept His promises, nor has the Holy Spirit "abided in His Church" and "kept in truth." Both assertions are brazen blasphemy.

If Christ promised to remain with His Church **forever** (Matt. XXVIII, 19-20); if He promised that "the gates of hell shall not prevail against it" (Matt. XVI, 18), then you call His veracity in question if you deny the infallibility of His Church in the Catholic sense.

If Christ spoke with authority (Mark I, 22), so must His Church, if its teaching is to have weight. But to speak with **unerring** authority implies infallibility.

(2) If the Apostles and their successors were not to teach with authority, what was the meaning of these words: "All power is given to Me in Heaven and on earth. Go, therefore, and make disciples of all nations . . . teaching them to observe all things whatsoever I have commanded you, and **behold I am with you all days** even unto the consummation of the world" (Matt. XXVIII, 18-20)?

Were the apostles not to teach with authority after Christ ordered them "Go ye, therefore, into the whole world and preach the gos-

pel to every creature" (Mark XVI, 15)?

All the Apostles could say with St. Paul: "I have received of the Lord that which also I delivered to you" (1 Cor. XI, 23); and the Apostolic body, succeeding the Apostles until the end of the world, must be justified in saying that came thing. Surely the Church of Christ, destined for all ages, could not come to naught at the end of the first century.

(3) When other religious organizations disclaim infallibility, they confess fallibility. They must be fallible if they had a human origin, or if they withdrew from the original, divinely instituted and divinely protected Church.

If the apostles could not preach error neither can their legitimate successors united to the visible head of the "Church of the living God." To charge that they could is to charge that Christ deserted the Church with which He solemnly promised to "remain always"; it is not only to impugn the veracity of Christ, but to reject the authority of the eight General Councils, which promulgated Christian Doctrine conformable to present day Catholic teaching, and which all the major non-Catholic religions claim, in their "Confessions of Faith," to accept.

The only alternative to authoritative teaching is "Private Judgment," which has occasioned the confusion that obtains today in Protestansism.

Without an authoritative Teaching Body in the Church, a Supreme Court—there can be no unity in the Christian world.

Corpus Christi Sunday

June 11, 1950

This is Corpus Christi Sunday, on which the institution of the Holy Eucharist is solemnly celebrated, as it should be. Without it we would not have the Mass, nor the priesthood, nor our most loved Sacrament. But I would like to continue the series I started on the infallible Church.

Those who refuse to believe that the "Church of the living God," or its spokesman, is infallible, think it means something entirely different from what we have defined it to mean.

(1) For instance some think we believe that the Pope cannot sin, and they ask "If he can sin, how is he infallible?"

They confuse infallibility with impeccability, or the inability to sin. Since the Pope is a human being possessed of free will, he can violate a law of God, and hence can sin. A scientist might be absolutely certain of the correctness of his teaching and yet be a sinful man. Every instructed Catholic is certain that his faith is right—but he can be a bigger sinner than one who is not a Christian at all.

Protestants hold St. Paul to have been the greatest of all apostles. But had he not also been, for some time, the most bitter opponent of the Christian faith?

(2) Others ask "Would God protect unholy Popes from error

when officially speaking for the Church?"

Yes. The Scribes and Pharisees were, according to the Word of Christ, very unholy men. Yet speaking of them to the people He said: "The Scribes and Pharisees sit on the chair of Moses. Therefore, whatsoever they say to you, do ye. But according to their works do ye not."

Of course, all but a few among the 262 Popes have been holy men. Civil rulers were chiefly responsible for forcing into the Papacy some of the few who were not holy. But the holiness of the Pope or even his learning does not make him infallible. His official decisions are infallible when they deal with matters of faith or morals, because He must be protected by the Holy Spirit. This protection is not granted by God as a personal favor to the Pope, but for the sake of hundreds of millions who would be led into error if his official pronouncements were incorrect. Since most Protestants hold that the Holy Spirit protects from error every sincere and prayerful reader of the Bible, the Catholic teaching should be easy for them to accept.

Even the bitterest enemies of the Catholic Church have failed to cite a single instance when a so-called unworthy Pope officially taught anything contrary to faith or morals.

Still others ask "Does the Pope teach new doctrine?"

No, he merely defines what has been and is true, when the truths of faith or their clear implications are attacked.

(3) Some seem to think that liberty of thought and action is curtailed by the doctrine of Infallibility, but quite the opposite is true. According to Christ Himself truth liberates the mind from error and makes it free: "You shall know the truth and the truth shall make you free." Surely he is not free who, in the words of Holy Scripure, "is tossed to and fro by every wind of doctrine." No man rightly claims liberty of action which is in opposition to the moral law, for God settled that when He gave the Ten Commandments. Of course, people can use their free-will to violate these Commandments, but they are not free to escape the consequences.

You are "free" to reject generally accepted scientific, or even mathematical truths, but how foolish you would be to do so! Your liberty of thought is not curtailed when you accept the marvels of radio, which no technician in that field understands any better than you. What if a Pope, and not science, first promulgated the truth that light travels at the rate of 186,000 miles a second! There is no truth of religion more difficult to grasp than that teaching of science, yet who hesitates to say "I believe in relation to it? You are "free" to refuse to believe that you have lungs and brains, which you have never seen, but you would call another insane if he insisted on refusing to believe what everyone else accepts without investigating its accuracy.

To "have peace in believing" we must be certain that what we believe is true, especially if our soul's salvation depends on it. But without infallible authority in the teaching of the Church we could not be certain that we believe aright.

Salvation Through The Church

June 18, 1950

You probably have asked whether it is true that the Catholic Church teaches that outside her fold there is no salvation. Theoretically that teaching is most sound, but it needs interpretation.

(1) The Son of God came into this world not merely to redeem mankind, but also to be the world's Teacher through a world-wide organization, to which St. Matthew, in numerous places, refers as "The Kingdom of Heaven." That Kingdom was to be supernatural, and God's medium and sanctifying. God's Kingdom above was to be reached through His Kingdom here.

Heaven is a place of supernatural bliss, where human beings will live in a divine order. Evidently, therefore, human beings must live in a supernatural state in this world, because means must not only relate to their proper end, but must also be of the same nature. In that sense everyone must belong to Christ's Kingdom on earth, which is only another word for His Church, if he would reach God's supernatural kingdom of glory in Heaven.

No human being can found a supernatural institution or kingdom; no human being can invent things supernatural, yet they are needful for the acquisition of supernatural beatitude. Therefore people cannot attain unto everlasting salvation through a human institution or church, nor yet of their own power. They are not born in a supernatural state, and hence must be transferred from "darkness to the kingdom of the Son of God's love."

(2) If you conceive God's Church as His Kingdom in this world it becomes, at once, very evident that there could be no more than one Church of God. Christ was to be the universal King of the kingdom which itself was to be universal. On the eve of His Ascension He gave a mandate to His Apostles to go out into the whole world and preach the gospel —and evidently the same gospel— to "every creature." His followers throughout the world, were to constitute "one fold" under "one Shepherd."

Presenting Himself to priests as the model Shepherd of a flock in His Parable of the "Good Shepherd," He makes it clear that all people, the stray ones, and the ones "not of the fold" must be brought in—evidently into that one fold.

It is the division of people who call themselves followers of Christ into many sects which keeps 70,000,000 people out of the Church over here, and millions of others out of the Church in other countries. To them it does not seem reasonable—as it cannot seem to any reflecting person—that there could be more than one divine way of salvation. The only alternative is that there could be human ways. Seeing hundreds of different plans offered them they know that all of them except one must be human, and they cannot understand how any human being can offer everlasting bliss to anyone. They are correct in their thinking. Only God can offer Heaven to people in this world, and it is clear that after He will have decided to do so,

He must declare the terms. One human church might have a far greater appeal to most people than another, but if it be human at all, it cannot be Christ's Church, no matter how it may be labeled.

(3) But this does not imply that no one except an actual member of the Catholic Church can be saved. No other Church, to which he may belong, since it is of human origin, without a direct divine commission and not possessed of supernatural means of sanctification can save him. But his invincible ignorance of the true faith, his disposition to do everything which God requires for salvation after he will have learned of God's demands; his faithful observance of the Commandments of God; his strife to live closely united to God, make him a member at heart, not of the body of the Church, to which he actually should belong, but to the soul of the Church By his dispositions he may earn the "Baptism of desire." If he knew that there existed one divine Church he would be obligated and willing, under threat of loss of his soul, to join it.

There are still one billion people in the world who have never heard of Christ's terms of salvation, and among them are certainly some who are following the light of their own conscience, corresponding with actual grace which God gives to everyone, who would be eager disciples and faithful followers of a divine Teacher if that Teacher were presented to them convincingly.

Conclusion: To present the thesis succinctly once more it would read as follows: "God having instituted a way of salvation there can be no other way," hence it is true, in theory, that "outside the true Church there is no salvation." On the other hand, it is equally true that God does not hold people accountable for what they do not know. If such people, therefore, are desirous of living everlastingly with God, honestly follow the lights of their reason and live as religiously and morally as they know how, they, individually, could be saved by those dispositions. There is only one formal way of receiving sanctifying grace and that is by baptism of water, but the Church teaches that people who have never been taught about it, nor have had the opportunity of receiving it might have dispositions such as those mentioned and receive sanctifying grace through a baptism of desire.

But the normal way of salvation must be God's way. Any other way is not the normal or regular way.

More About The Way Of Salvation

June 25, 1950

Theoretically it is very sound doctrine that there can be no salvation outside of the one Church of Christ. But it needs the proper interpretation, because just as it does not mean that all Catholics will be saved, so it does not mean that every person who is not a Catholic will be eternally lost.

(1) The Son of God came down from Heaven to be "the way, the truth and the life" for all mankind. "The way" was taught by His own example; "the truth" was

to be taught through His Church; and "the life" through the Sacraments which alone impart that supernatural or divine life which we need to reach the supernatural end or divine order in eternity.

In the Old Law God established one religion which was to last nearly 2,000 years or until the coming of Christ, Who would not "destroy" it, but "fulfill" it, or supplement it, ennoble it, and have it brought to men of all nations.

St. Matthew frequently speaks of Christ's Church as "The Kingdom" on earth, and His plan was that men should reach the Kingdom of Heaven above through His Kingdom down here. He founded this Church in person and, therefore, it became a divine work. He promised to remain with it "all days even unto the end of the world." He promised to send the Holy Spirit, also God, into it as its supernatural Life-giving Principle, so that it became a living thing, a divine organism, enabling its members to draw by contact with it divine life, that they might "live in Christ and Christ in them."

(2) It should be very clear to every unprejudiced person that no man could found a divine religion ore one which could have divine destiny. Yet there are hundreds of such human religions, counting in the aggregate about 160,000,000 people in the world. Most of these are "nominal" members only because they have lacked religious instruction, and because their respective sects have nothing divine to give them except lessons drawn from the Bible. On the other hand, there are numerous people belonging to Protestant sects who, not knowing that there is anything better outside their particular denomination, are sincere, and many of them truly love God and shame Catholics in their personal love of Jesus—even though He be to them only a historical person, and not the Emmanuel, Who still lives among Catholics and with Whom they can have intimate personal union.

It requires no argument, therefore, to prove that Protestantism, which had a wholly human origin, could not save the human soul. But that is a different thing from saying that some Protestants cannot be saved in spite of the religion in which they were reared, or which they embraced because they thought that membership in a church mattered little if one keeps the ten Commandments.

Hence you must distinguish between Protestantism and Protestants. The former cannot save but there is a possibility for the latter to be saved; just as Catholicism can save, but many of its members will be lost.

(3) It might be asked that if all this is so clear—which it is—how so many men of intelligence do not perceive it. There are several answers and they are (a) people, intelligent generally, may never have given one hour's attention, during their whole lifetime, to the study of religion; (b) they were reared in prejudice against the Catholic Church, which, they were taught, drifted away from primitive Christianity, fell into error, and allowed itself to become corrupt. If they actually believed that Christ was God and founded one definite religion they could not, if they reflected, hold that the Catholic Church fell into religious or doctrinal error. Neither could the Church have itself become corrupt, while her people could have, even those in high positions in the

Church, because they are all human beings, possessed of free will and can, if they so choose, even defy God; (c) they learned in their school textbooks that "reformers" appeared in various countries in the beginning of the sixteenth century which resulted in the establishment of the Lutheran, the Anglican, the Calvinist religions. Without taking the trouble to investigate — as numerous people have and arrived at a different conclusion—they simply assume that a Church that needed reformation could not be a divine Church. But it is actually the "reformed" churches which have shown themselves to be human. They have fallen into error and even at this time Protestant leaders claim that they need new reformers. A divine Church can easily reform itself, and her people can all become saints if they use the supernatural things made available to them.

Christ declared that His Church was instituted to call "the sinners to penance"; to save the "lost sheep." He compared His Church to a field in which both wheat and cockle grow. Hence we must expect to find sinners even in a divine Church. But they are not the Church. They are not the normal fruit of the good tree which is the Church. They are the bad fruit which is bad because a worm got into it, or because an insect stung it, or because they are rebellious. Bad Catholics are bad because they do not live in keeping with the demands of the Church, and it is wrong to judge the Church by them.

Conclusion: Do not neglect to grasp this lesson, namely, that, according to God's plan there is only one way to salvation, and that is through membership in the body of His Church. But there are in the world not only Protestants, but even pagans, such as Ghandi was, who try to live consistently with the lights that they have, and who will not be blamable by God for what they did not know, namely, salvation through the Catholic Church. They are said to belong to the soul of the Church.

But the possession of the truth, and the possession of the Sacraments of the Church are a blessing far beyond our imagination as compared to membership in human churches, which themselves cannot bring salvation to anybody.

This is not an expression of prejudice. It must be accepted as a fact by any thinking and reflecting person. Therefore if you truly love your non-Catholic relatives and friends you should try to induce them to investigate your religion from the inside.

Assets of Society

"A policeman protects a Catholic, of course—but not because he is a Catholic; it is because he is a man and a member of our society. The fireman protects the church school—but not because it is a church school; it is because it is property, part of the assets of our society. Neither the fireman nor the policeman has to ask before he renders aid: 'Is that man or building identified with the Catholic Church?' "—Justice Jackson, in the New Jersey Bus Case.

Book Reviews

The Cardinal

Henry Morton Robinson

Simon & Schuster, New York, 1950, pp. 512

AS long as poorly-written novels like **The Robe** edify some Catholics, and well-written novels like **The Heart of the Matter** shock others, a work like **The Cardinal**—which this reviewer is inclined to put in the latter class—is inevitably doomed to a mixed reaction in Catholic circles.

With considerable publicity, **Cosmopolitan** magazine has just finished publishing serially a carefully bowdlerized version of the novel (for readers whose taste is not, perhaps, so "cosmopolitan") avoiding such "indelicate" themes as birth control, inter-faith meetings, and the more intimate personal problems of the vividly portrayed Fermoyle family.

Among those not of the faith, the book will probably do a great amount of good; for, in a very artful fashion, Mr. Robinson has managed to present virtually every important doctrine of the Church that has reference to the contemporary American scene to a reading clientele whose reaction to undisguised dogma often ranges from resigned passivity to bristling hostility. It is amid the vastness of this effort that a few of the events serving as the media for dogmatic exposition seem somewhat contrived.

To those who think vaguely of the American Catholic hierarchy as scarlet-caparisoned recruits from the pages of **Il Principe**, plotting with conspiratorial glee the destruction of our civil liberties, the human portrayal of Stephen Fermoyle will be a wholesome revelation. But what humanizes the cardinal for the secularist may cheapen the priest for some Catholics, who will regard with arched eyebrows the presentation of the personal crisis in the life of the young Monsignor Fermoyle that arose in the person of the **Contessa Falerni**. Neither this episode, however, nor the description of Mona Fermoyle's sad excursion on the primrose path of dalliance have the slightest touch of tawdriness.

In darting to and fro amid realms of fact and fantasy, Mr. Robinson undoubtedly suggests real persons, as he admits quite candidly in his preface. The general New England locale, for instance, Denis Fermoyle's occupation as a trolley conductor, the translation of an Italian friend's book of devotion, the smuggling out from Fascist Italy of the text of **Non abbiamo bisogno** — all these are hardly the unshared experiences of one fictional Stephen Fermoyle and his father. Celia Fermoyle's remark to her episcopal son as they compare rings: **"This had to come before that!"** sounds amazingly like a statement made by Signora Sarto to a bishop who was to become Pius X. These relationships to persons and situations are perhaps added evidence of the extent to which the author went to build his fiction around a core of fact.

It is really only in his confession discussions that Mr. Robinson sounds a bit unreal. It is interesting to note that Stephen's rather

naive advice to a penitent: "Surely if he loves you, he'll turn Catholic," which appeared in the magazine version, is not to be found in the book.

All in all, Mr. Robinson's **Cardinal** is a fine presentation of the role of the Catholic Church in American life. It is true that his dialogue does not sparkle like Bruce Marshall's, but on the other hand, he has none of the depressing negativism of Powers or Sylvester, who have also given literary pictures of the clerical scene. Mr. Robinson has told his tale well, and the book is deserving of its assured popularity.—Robert Paul Mohan.

Vessel of Clay

Rev. Leo Trese

Sheed & Ward, New York, 1950, pp. 115, $2.00.

"SOMEHOW God will fit this day (I raise my head from the pillow to halt the drop into oblivion) somehow God will fit this day into His Plan." So thinks Father Trese at the end of that day he chronicles so frankly and simply and sincerely in **Vessel of Clay.** It is then past eleven-thirty, a long way off from the first entry at six-thirty that morning when he wished gloomily that "there were some way to start us priests out in life with a more solid piety and a better-developed sense of responsibility."

It would seem Father Trese's disposition improves as the day wears on (no mystery here, indeed) and certainly the reader's delight will grow apace as he follows him through a typical day in the ministry, recognizing entry by entry the validity of the author's observations, sharing his sentiments, and relishing his wit.

This is a quite remarkable book. Actually based solidly on the ancient ascetical tradition, it lightens its burden with some good-humored self-depreciation, a certain amount of banter and a practical note of actuality.

Sheed & Ward have a good thing here and they know it. Frank Sheed has emitted some mighty blasts of late from his **Trumpet** but it is not hard to share his exuberance even while deprecating his claim that this is another Confession of St. Augustine. It is rather exactly what the author wants it to be—the confessions of Father Trese.

What will interest the rest of us is that we will find ourselves also depicted honestly but not mercilessly on many a page. Unlike St. James' dolt who looked on "the face of his nativity" and straightaway forgot what manner of man he was, Fr. Trese's readers are liable to be permanently impressed by his holding the mirror up to nature.—G. J. Gustafson, S.S.

The First of the Puritans AND THE Book of Common Prayer

Rev. Paul R. Rust, O.M.I.

Bruce Publishing Co., Milwaukee, 1949, pp. xiii, 270, $3.75

THE purpose of this book is "to add something useful to a particular field of historical research . . . at a time when the religious

world is likely to turn its attention to a discussion of the Anglican Books of Common Prayer" (p. vii). The occasion of its appearance was the fourth centenary in 1949 of the first edition of the Book of Common Prayer. In pursuance of this purpose the author reviews the events leading up to the break of the English Church from Rome, and details step by chosen step the gradual evolution and adoption of not only the Book of Common Prayer but also the Edwardine Ordinal. He adds a chapter on the validity of Anglican Orders and closes with a sketch of the Ritualistic Movement of the last century.

How well has the author achieved his purpose? His identification of Cranmer and the other compilers of the Book of Common Prayer as the spiritual ancestors of Puritanism might serve as a basis of judgment for the historical worth of the book. Such an identification ignores the work of men like Pearson, Knappen, Haller, and others, who have striven during the past half century to clear up the confusion surrounding Puritanism and Anglicanism and to point out that the distinction is not one of doctrine but of ritual and church government, the very points at issue. This lack of precise knowledge is carried over into even the mechanics of the book. Violation of elementary mechanics, for example, lack of uniformity, incompleteness of factual information, exclusion of recent authoritative works, all in the bibliography—suggests the lack of either knowledge or care and time. The staggering number of exclamation points keeps the reader constantly agasp. The book breathes hurry, a patch-quilt of unappreciated and undigested facts and opinions, and betrays in its harsh and superior condemnation of the Tudor hierarchy in such phrases as "spiritless and enervated" (p. 13), "abject creatures devoid of all sense of conscience" (p. 14), a lack of sympathetic understanding basic to all historical study.

These are but a few of the restrictions that must be placed on the book. It can only harm the reputation of Catholic scholarship and engender resentment among the harshly handled Anglicans.—Bart. M. Reilly, SS., S.T.D.

Christ in the Gospel

Rev. Joseph B. Frey

The Life of Christ by the four Evangelists, with 170 original illustrations. Confraternity of the Precious Blood, Brooklyn, N. Y., 1949.

WELCOME is Christ in the Gospel. Welcome it will be to all the English-speaking peoples. And I am so glad that the book has so many illustrations, 170 of them, which picture the various teachings and events in the life of the Divine Master. In paging through this volume you become an eyewitness of the life of Jesus. It is the noted Armenian artist, Ariel Agemian, who has created these outstanding examples of Christian art expressly and exclusively for this book.

And what is the price of this almost 500-page opus? Its price, bound in art board, is 50c; bound in duro black, 75c; in de luxe, $1.00; in red imitation leather, $1.75. This leads me to think that we have here the most uncostly and the most precious production there is today.

Another enrichment which this

volume has over all its predecessors is that the new revised text of the Christian Doctrine Confraternity has been used throughout. I confess that I like this text very much. And so do all those who are not superstitiously attached to the obsolete, antiquated English of over 300 years ago.—J. M. Lelen, Ph.D.

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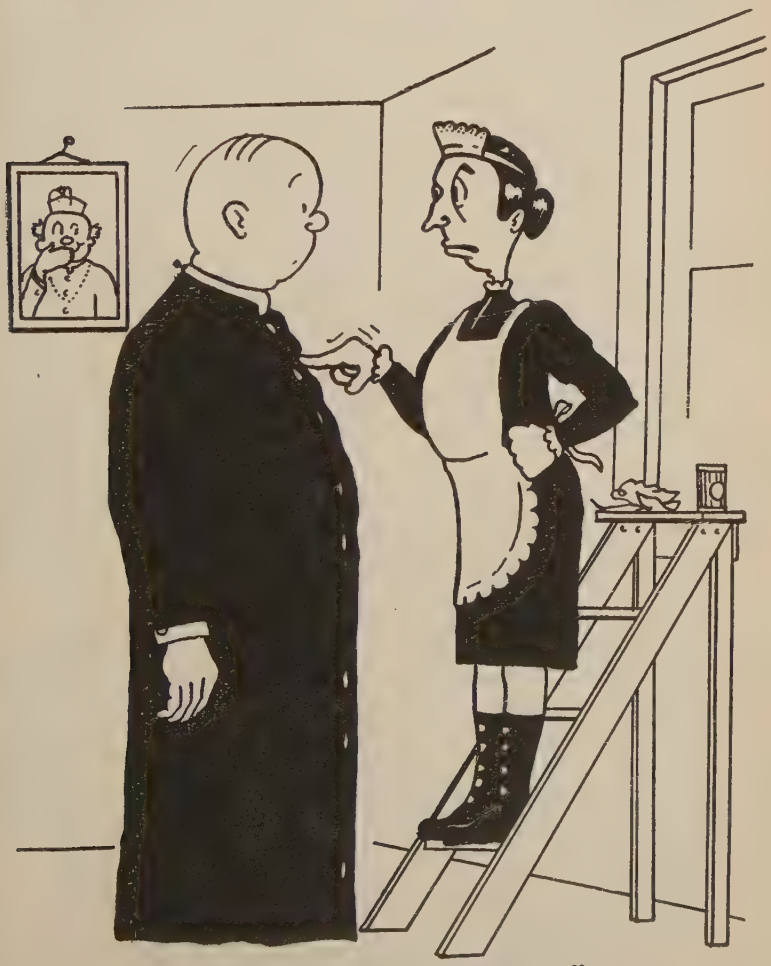

"Thursdays off, or else..."

The Life Of Saint Antony

by Saint Athanasius

trans. by Robert T. Meyer, Ph.D.

The present work, Volume 10 of ANCIENT CHRISTIAN WRITERS, the Works of the Fathers in Translation, is the most important document of early monasticism and one of the most famous biographies of all times. St. Antony is considered the founder of monasticism and his life, as recorded by the great St. Athanasius, has been regarded for centuries as the model of true Christian asceticism. **$2.50**

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by Dom Idesbald Van Houtryve

trans. by Leonard J. Doyle

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(Continued from page 414)

along by our lend-lease, paid for out of our own pockets; furthered by our policies, or lack of them.

3. The present administration naturally has a vested interest in protecting and defending the conduct of the Government since 1933.

4. Our Far Eastern policy bears such a startling resemblance to that outlined in **Amerasia** and recommended by that controversial figure Owen Lattimore, that it has been ascribed to him lock, stock, and barrel. Yet his influence has been fervently disavowed by former Secretaries of State.

5. As to Mr. Acheson, what sagacity does his record evidence? On July 7, 1945, **The Daily Worker** praised him as "forward looking." His appointment as Under Secretary touched off a hilarious celebration at Communist headquarters in East 12th Street.

Five weeks later, according to **Plain Talk**, on November 14, Mr. Acheson appeared at Madison Square Garden on the same platform with Corliss Lamont, Paul Robeson, and Joseph E. Davies, at a mass meeting in honor of the Red Dean of Canterbury.

"At almost the same time," says **Plain Talk**, "our Ambassador to Poland, Arthur Bliss Lane, advised Acheson against giving aid to Communist Poland. But in 1946, satellite Poland got $90,000,000 from this country. Acheson's law firm then represented Poland, although he himself as Under Secretary of State had for the moment no interest in the firm's business."

On December 22, 1945, Acheson still being Under Secretary, our Government recognized the Tito regime in Yugoslavia — overlooking

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In Sacred Heart Parish, Medford, Oregon, there were 900 prospective contributors to our campaign for St. Mary's School. The campaign produced an average gift of $232.80. The average per family income in Medford, after payment of taxes, is $1,705. We told the Reverend Pastor that $100,000 to $135,000 could be expected from the campaign. The total of $138,750 surpassed our maximum prediction.

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In Anaconda, Montana, two parishes have produced more than $300,000 *to date* for a Central Catholic High School. (The campaign won't be finished until June 3rd). There have been 1,579 gifts for an average of more than $190. We had said that between $225,000 and $250,000 could be expected in this campaign.

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the free elections guaranteed at Yalta.

In 1947, when Harold Glasser resigned from the Government, Acheson recommended him to a Jewish charitable organization for a very responsible position. In August, 1948, Elizabeth Bentley named Glasser before the Committee on Un-American Activities as a member of a Soviet spy ring.

Is Acheson utterly confused? "I do not intend to turn my back on Alger Hiss," he said. Why not?

6. The greatest non-sequitur of all: This determined effort to rid our State Department of spys and saboteurs, it is alleged, is undermining European and domestic confidence in our Government. We can see how that process would undermine only Russia's confidence.

7. We'll take Budenz' word any day when he's under oath — even when he is contradicted by so eminent an atheist as Browder.

In short, Senator McCarthy is stirring up an interesting stew.

And who was it, anyway, that called the Hiss trial a "red herring"?

The 'Fucik Test' For Protection

JUNIOR officials of the Bern Czechoslovak Legation recently petitioned the Headquarters of the Communist Youth Association in Prague for permission to take the "Fucik test" because "we are now in a capitalist country and consequently exposed to the danger of being infected." According to C.I.P., the "Fucik test," named after a Czechoslovak Communist, Julius Fucik, who was executed by the Germans during the war, has been widely advertized by the Prague

regime as a sure-fire method of demonstrating successful Communist indoctrination.

Applicants for the Fucik Certificate must fulfill rigorous requirements. They must have read, first of all, three books of a political character, "Gottwald Speaks to the Young," "The Constitution of May 9," and "Lenin, Stalin, and Kalinin Speak to the Young," as well as one novel, Jirasek's "Against All," describing the period of the Hussite Wars.

In addition, all candidates must have read two out of the following four books: Julius Fucik's "Report From the Gallows" and "In the Land Where Tomorrow Means Yesterday," Olbracht's "Anne, A Proletarian's Wife," and Julemnicky's "The Wind Shifts."

The third requirement consists in the reading of at least two of the following anthologies: "Songs on Friday," by Neruda, "Those Who Sleep," by Wolker, "Silesian Songs," by Bezruc and "Be Proud," by S. H. Neuman.

The fourth requirement is the reading of at least one of the following Soviet novels: "The Young Guard," by Fadeyev, "How the Steel Is Tempered," by Ostrovsky, and "The Experience of a Real Man," by Poevoy.

Finally, applicants for the certificate must be regular readers of two specialized magazines and must have seen at least five "democratic" motion pictures. Three of these must be Soviet films, while two may be products of Czechoslovakia or of some other country with a "people's democratic" regime.

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Write For Our Brochure

The Secular Press Apostolate

THIS Easter, we understand, the Paulist seminarians in Washington, D.C., canvassed a thousand secular papers with a Catholic information article. Editors are always receptive to seasonal material, so the seminarians exploit the opportunity, tucking in a "hook" by way of an invitation to continue with such an article to be provided free each week.

At Christmas the Paulists covered 200 papers in the Middle West, netting 50 requests for a steady weekly supply, thus achieving a circulation of approximately 200,000—all of it gratis.

At the same time, the boys at the Paca Street Seminary in Baltimore canvassed hundreds of papers in the South Atlantic States and the seminarians of St. Edward's near Seattle covered the Northwest with results that, while not so spectacular, were proportionately gratifying considering the religious complexion of their territory. We believe this technique originated on Paca Street, by the way.

So we witness a constant proliferation of the newspaper apostolate, now in its 22nd year. Much of its success must be attributed to the prayers of the late Karl Rogers, who did so much to get it going, and of his widow, Sister Mary Magdalene of the Visitation Nuns.

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Correspondence

The Breviary in English

Editor:

MAY I second the hopes of "M. J. F." as expressed in the April issue of **The Priest.** The priests who have seen the new English translation of the Breviary have uttered silently and vocally, "Why can we not have the privilege at least occasionally of saying the Breviary in English?" Perhaps this privilege could be obtained by the Society for the Propagation of the Faith or the Near East. The Breviary would be more easily understood by us who are not Latin scholars.

Sincerely yours in Christ,
L. J. Andes.
Willoughby, Ohio

Why Not Reply?

Editor:

A COMMON complaint, in certain dioceses at least, is that when a pastor mails out invitations to confreres for some gathering such as forty hours or a silver jubilee, he fails to get a reply even though he encloses a return self-addressed postal card, needing only a signature and the crossing out of the "I will or will not come." The pastor and the busy housekeeper are rather eager to ascertain if places are to be prepared for only ten visitors at the forty-hour table or twenty. It makes a heap of difference in the set-up.

One exasperated pastor celebrated his silver jubilee. A mere dozen priests indicated that they

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Correspondence

would come, but over fifty showed up. There was much ado at the last moment over extra places to be improvised. The following year the pastor dedicated a new church. Still smarting from the embarrassment of the previous year he enclosed the usual return-postal with the invitation, but added: "If you do not reply you will not be expected nor wanted." He obtained a 90% response this time. Verbum sapienti sat.

B. A. W.
Wisconsin

From Tanganyika

Editor:

A FEW times I have had the opportunity to read the magazine **The Priest**, and I often wished that I could have a subscription on this magazine. As I am however a missionary in Kenya it is impossible to send you dollars, apart from the fact that money is always a difficulty for a missionary.

Still I really would like to have a subscription on **The Priest**. I notice that you have special rates, so it may be possible that for a missionary you would have a special rate for paying also. In case it would be difficult to settle about the paying of the subscription fee, I would like to suggest that I will say some Masses for your intention in order to refund you and to obtain the magazine.

Another solution, which would be very welcome to me, might be if somebody you may know of would be willing to remail his copy, after having read it, to a missionary in Kenya.

I hope that I will obtain **The Priest** eventually.

Correspondence

I will be looking forward to an answer from you, dear Father. With kindest regards,

Yours sincerely in Christ,
J. Thiellier
Catholic Mission
Eldoret
Kenya, B. E. A.

Answers Mr. Smythe

Editor:

IN **The Priest** of April, I read on pp. 312-3 the letter of Mr. Herbert Smythe.

I would appreciate it if you would tell Mr. Smythe that this particular parish had a turnout of 75 for their first "question forum" and that 40 remained and returned regularly for instructions. As a matter of fact, I am only visiting —passing by—enroute overseas but I have been asked to take the Holy Saturday blessings and Mass so that the priest here can baptize a number of adult converts.

Please tell Mr. Smythe that priests who live in ivory towers often have good reason for their abode. Then praise St. Christopher while you travel to another church.

There may be a degree of accuracy in the statement: "Parishes announce instructions . . . (but nobody comes)." This is possible. For it is difficult to get all together without skipping or repeating—and the usual procedure has been to break down the group to individual instruction for each. I recall one course of instructions I gave at a Long Island parish to a group of three people: two were middle aged business men, executives with zip and know-how; the other was a young girl from Georgia. It was necessary to use two sets of illustrations and I felt like

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Correspondence

a football coach with the two-platoon system.

Finally, it is not unknown for Sisters or lay people to give instructions in certain circumstances.

Two friends of mine, graduates of Fordham and Holy Cross, experts in their fields of law and banking, often have told me just what should be done in their parish. I was visiting there for a few weeks and told them that if they'd write the Sunday sermon I'd deliver it.

I am still waiting. They never found the time.

Sincerely yours in Christ,
Thomas A. Murphy 0966885
Chaplain (1st Lt.) U.S.A.

P.S. The Holy Cross man I mention is — coincidence — named Smyth!

Our Lady of Lourdes
Oakland 10, California

On Church Bells

Editor:

THE notes and reflections in the May Priest on the vanishing practice of ringing or even having church-tower bells point to a fact that is at once true, interesting, and disconcerting.

To judge from the blessing and consecration ritual, the Church clearly deems this sacramental of weighty importance. The age-honored custom of Catholic nations bears the same import. In some non-Catholic countries, the sacred tradition has been repressed—forbidden; so you can see that it is a privilege to have bells.

There is a Benedictio campanae simplex, non-reservata, which a priest may use. This is quite elaborate: the Miserere, seven other psalms, two lengthy orations, in-

cense, holy water, etc. The solemn blessing is, naturally, more elaborate—like a solemn baptism: there is an anointing and a saint's name is engraved on the bell, a bishop officiating.

The prayers in both blessings express profound imprecations against the power of evil and supplication of many divine favors in the ringing of the bells.

Their tones are to serve not only for obvious practical purposes popularly known, but also "ut crescat in fidelibus devotio fidei, procul pellantur omnes insidiae inimici, fragor grandinum, impetus tempestatum, temperentur infesta tonitrua, prosternat aereas potestates dextera tuae virtutis: ut hoc audientes tintinnabulum contremiscant et fugiant . . ."

What a mighty shield and protection! Can we ignore such signal benefits?

In Nebraska there is a parish which, though small, has a beautiful church with a lofty tower and three consecrated melodious bells that are rung punctually, not only for all services and the angelus, but also at the sign of approaching storms or hail clouds. In consequence, during the fifty years of this pious practice, as the aged parishioners testify, the church buildings and vicinity have been spared all damage from the hailstorms that often afflict the district. The people have the firmest confidence in the practice, having brought it with them from their Catholic homeland in Europe.

Sincerely yours,
C. M.

Missouri

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Correspondence

Rhythm and Raphael

Editor:

I JUST read Dr. Donovan's article —"Rhythm and the Archangel Raphael"—and I want to say it is wonderful. I agree that we need a pre-nuptial and post-nuptial pamphlet on this subject, and if **Our Sunday Visitor** will do the publishing, I will be the first to put in my order for a hundred of each.

Yesterday I was visiting with two young priests, and when this matter came up for discussion, one of the priests mentioned Dr. Donovan's article as a remedy to the problem. I fear many of us priests too often miss the "sacramental" side of the question. We shall be happy to receive some guidance in the form of a pamphlet.

This rhythm business has gone too far already. Unless our people are put straight on it soon, our young families will be lost. We shall be waiting for more on this subject.

Sincerely yours,
Paul L. Koehler
St. Jude's Church
Thompson, North Dakota

'Faith of Our Fathers'

Editor:

YOUR article on "Faith of Our Fathers" interested me. The use of the Hemy tune in the Episcopal 1940 Hymnal drew my attention to the subject some years ago. Only today did I manage to uncover a copy of the "Crown of Jesus Hymnal" containing the original version. It appears as the

melody to a hymn in honor of St. Catherine—hence its name "St. Catherine" in the Episcopal Hymnal.

But how much is Hemy's?—only the first half or, rather, two-thirds, which of course repeats the opening phrase with a slight change. You will agree that the rest of the melody—as Church music—is of poor quality.

Very sincerely,
(Mr.) J. Vincent Higginson
119 W. 40th Street
New York 18. N. Y.

Note: It is remarkable what a little judicious editing can do for a tune. Evidently some wise hymnologist (Catholic or Protestant?) saved the first period of the melody with its repetition, then abandoned its meretricious sequel in favor of a simple chorus. Mr. Higginson had the advantage of being able to see the tune in its original version. He copied it off and sent it on. I agree with his opinion. —R. G.

How About This?

Editor:

EVERY time I pick up an article on church support and permit myself to become all excited and elated over a new approach on an old subject, a little voice away down deep inside of me whispers: "Where do you fit into this picture?"

For some reason or other I just can't get this idea out of my mind, so I would like to present it to

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Correspondence

The Priest magazine and see what comes of it. To what extent, if any, are we priests obliged to contribute to the support of our own parishes? Are we to consider ourselves included in those multitudinous appeals for special diocesan collections, the Propagation of the Faith, the Indian and Negro missions, the Bishops' Relief, etc.?

Now, I haven't been in the priesthood too long, but in the little association I have had with fellow clerics, I have never once heard this subject discussed. Maybe we should take for granted that the majority of priests do include themselves in all parish and diocesan appeals. Perhaps they do contribute a certain percentage of the meager income to the support of parish projects and diocesan charities.

And I'm not so much concerned here with those little free-will and spontaneous grants of cash to miscellaneous charities, as I am with a definite and consistent obligation to give a fair percentage of our income to the support of religion. Does that precept of the church, "Contribute to the support of religion" include clerical as well as lay co-operation?

My conscience has been bothering me lately on this score. I have had occasion to reproach many young couples for their lack of parish support, but when I compare my own monthly income with that of the young married man and consider the demands on his compared to mine, I wonder. So here's the question: Let's see what comments it will evoke on the part of your readers.

What effect would it have on our

parishioners if the pastor's and assistants' names headed the annual financial report, showing that they had given at least five percent of their own income to the support of the parish?

R. J. B.

Michigan

Catholic Broadcasting Service Is Started

Editor:

THE inauguration of a Catholic Broadcasting Service, designed to furnish transcribed material to Catholic groups conducting programs on radio stations throughout the country, was recently announced in New York City.

Based on the results of a three-year survey, the Catholic Broadcasting Service will make available to Catholic groups—who conduct radio programs on stations in their own communities—transcribed talks by members of the clergy, as well as transcriptions of vocal and instrumental liturgical music. Translations and voice recordings in any language requested by individual Catholic broadcasters will also be available through the Special Features Division of the Service.

The Service is intended as an implement to local features, not as a program replacement. It is expected that such a service will enable already overburdened groups

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to sustain a high standard of quality in Catholic radio and to continue their own vitally important participation.

Catholic Broadcasting Service expects to have its first pressings available for distribution to Catholic groups by the time this letter appears. All transcriptions will be offered at a cost to keep the Service simply self-sustaining. Recording laboratories will be situated in Long Island City, using the address: Catholic Broadcasting Service, Post Office Box 16, Long Island City 3, N. Y.

Top men in the radio field have been chosen to manage the Catholic Broadcasting Service. The organization will be headed by Michael O'Brien, radio executive of a New York radio station who has had many years experience in the broadcasting industry and who is an authority on liturgical music.

Mr. O'Brien will have as his chief assistant, Charles L. Dodson, who will bring to the Service an unusual background in the theater, films and radio. His efforts will be devoted to programs designed to add to the spiritual welfare of the Negro members of the Faith.

Secretary of the new organization will be Margaret Elizabeth Mahon, an authority on Catholic radio, whose duties will bring into proper focus the Catholic woman's viewpoint on matters of particular interest to them.

Sincerely yours,
A. P. Mahon
Long Island City
New York

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Baccalaureate and Commencement

Editor:

AT this time each year many priests are asked to participate in Commencement Exercises or Baccalaureate Services in public schools. Some priests wonder whether such participation is "communicatio in sacris." The following policy has been recommended by the Pittsburgh School Board and approved by His Excellency, Bishop Boyle.

1. The Commencement Exercise

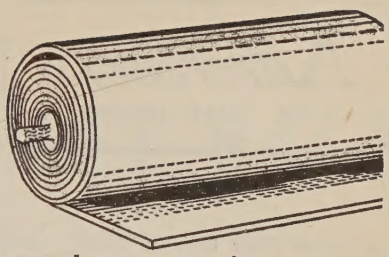
The Commencement Exercise where diplomas are distributed to graduating students is a school function or a civic function. It is not religious in character. It should not be held in a church, but in a school hall or public auditorium.

It is permissable to take active part in this Exercise either by offering the Invocation or Benediction, by delivering an Address, or by mere attendance on the stage.

In the interests of good public relations it is recommended that priests participate in such Exercises in their own communities.

2 The Baccalaureate Exercise

The Baccalaureate Exercise is traditionally a religious service and still retains the character of a religious service. It usually includes an opening and closing prayer, hymn singing, scripture reading, and a sermon. If it does not follow this procedure it should not be called a Baccalaureate Exercise. In this case it serves no particular purpose other than the promotion of patriotism which can be



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effected just as well through the Commencement Exercise.

If it retains its traditional character as a religious service priests are not permitted to participate.

3. A Suggested Policy

It is recommended that priests encourage the inclusion of religious services in connection with high school graduation, since the high school student needs such spiritual direction and emphasis. However, priests should take the leadership in promoting the proper organization of the Baccalaureate Exercise and the Commencement Exercise with the thought of keeping each in its proper place. The following is a suggested plan:

a) Conduct a Catholic Baccalaureate Service for Catholic graduates in a local Catholic church. This may be at Mass in the morning or some afternoon service, including Benediction of the Blessed Sacrament and a Sermon.

b) If the Protestant groups wish a Baccalaureate Service they might also hold one in their own churches, and, perhaps on that same day.

c) The public school authorities could cooperate by permitting all graduates to wear their caps and gowns at the respective Baccalaureate Exercises.

d) The Commencement Exercises should then be held in the school auditorium or a civic auditorium during the following week. Protestant and Catholic clergy may then participate.

I am forwarding this statement of policy to you with the thought that it might be of interest to your readers.

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Thomas J. Quigley
Pittsburgh.

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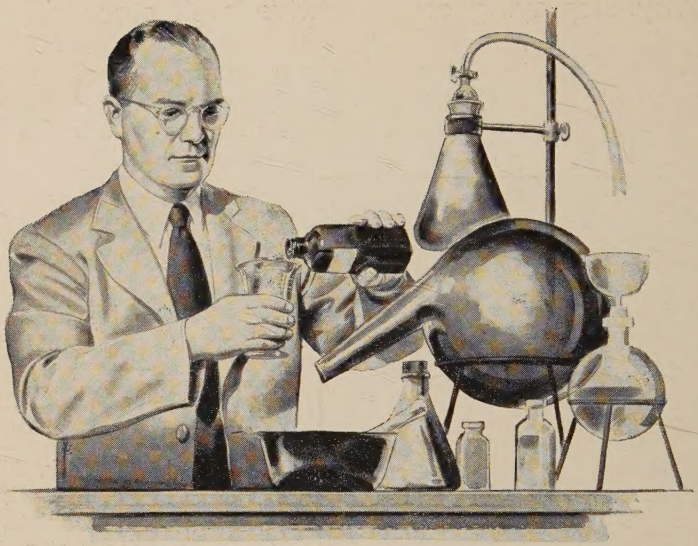

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